

Church Management

December 1960



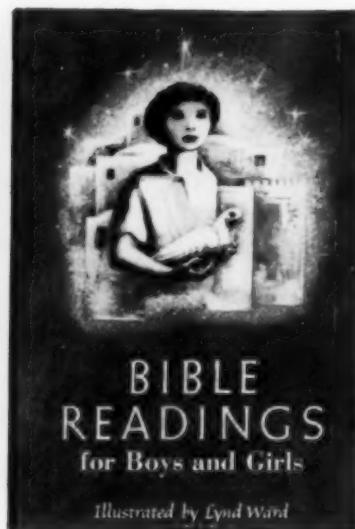
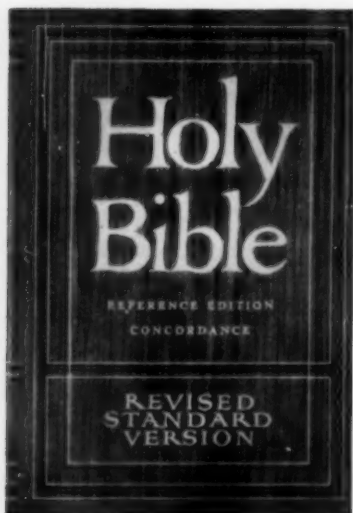
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Volume XXXVII

Number 3

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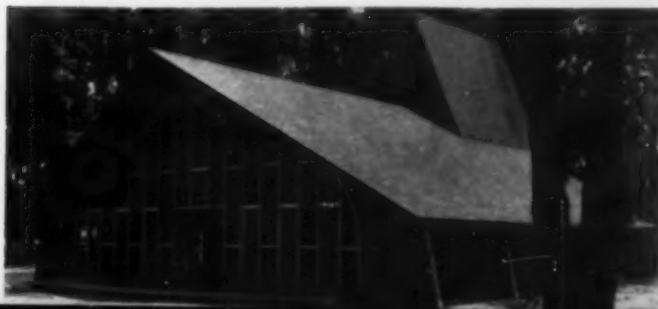
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They Say; What Say They? Let Them Say

TO THE EDITOR AND READERS:

As a layman, and as an editor of several publications over many years, your writer has been interested in "Letters to the Editor" columns. It has been revealing to note how free speech is practiced in America via the printed page. Writers to the editor fall into categories, almost automatically. First, there is the letter that sets the Editor straight on facts erroneously printed or adds illumination to previously published articles. Second, there is the letter of appreciation or agreement with the Editor's policy or selection of a particular article. Third, there is the letter of disagreement with the Editor, with its reasons and arguments to present the other viewpoint.

A careful observer of these three classes of letters can see just how our constitutional principle of free speech is being upheld by various groups of people. The majority of the letter writers, while not agreeing with a premise, necessarily, still will not go so far as to say this right of expressing an opinion publicly should be stifled.

In this December issue of *Church Management*, you will find many interesting viewpoints, pro and con expressed in the "They Say" columns.

It was with real concern that I read a few letters that appear in this month's column. For in this group of letters, supposedly coming from the best educated segment of America, a group duty-bound by their ordination vows and Christian principles to uphold the freedoms taught by Christ, you will note a dangerous tone in the letters of a few.

In the columns of a tabloid newspaper, one would expect to find the philosophy, "... anyone disagreeing with me is a liar and a propagandist" but not among a group of ministers coming from a denomination that fathered free speech in America.

For 37 years, *Church Management* has taken many stands on many issues, under the leadership of Dr. Leach, and the magazine has prospered and earned an enviable stature among publications in the religious field, and under his continuing guidance, God willing, will grow further.

Now, one high church official waves what seems to be the threat of a national boycott by his church because of an expressed opinion that does not co-incide with his. This is the same reasoning that prompted some unknown person to hurl a brick through the windshield of a car that carried a political-candidate sticker of which he did not approve.

Such action by the clergy only confuses a complicated issue the more. Instead of an example of forbearance and persuasion, such as should characterize a disciple of Jesus; they furnish the spectacle of disciples using the methods of *Caesar*, to further the kingdom of *Christ*.

To those who use threats of retaliation for honest opinions expressed, a chiding: "FOR SHAME!".

NLH

UNITAS FRATRUM

Dear Sir:

In the July issue of *CHURCH MANAGEMENT*, I noted a short sermon for Reformation Sunday entitled:

"Why we are Protestant Christians".

May I call your attention to the fact that the Moravian Church or Unitas Fratrum, of which I am a member had its beginning sixty years before Martin Luther began the reformation.

Enclosed is a revised tract: "The Moravians and Their Faith". I hope you will find the reading interesting as well as informative.

Alma M. Musselman
Bethlehem, Pennsylvania

BELDEN ARTICLE

Dear Sir:

I think that Albert D. Belden exaggerates the gravity of the so-called crisis in American Congregationalism and is not quite fair in his assumptions regarding Presbyterianism. Speaking as a Congregational minister who has had numerous firsthand contacts with Presbyterianism, I believe it is entirely possible to Conserve such values as "Truth, and Freedom and Love" within the framework of Presbyterian polity. There appears to be no immediate danger of contemporary Presbyterians forsaking their democratic ideals and moving in the direction of Roman Catholicism. Admittedly the merger marks a step away from pure Congregationalism, but to assume that Presbyterianism is authoritarian and undemocratic is unwarranted.

James C. Parkins
Austin, Texas

Dear Sir:

I was quite surprised to find an article in *Church Management* which has the title "Crisis in American Congregationalism". I have noticed before your efforts to use your magazine as a propaganda medium in affairs which are no concern of a magazine such as *Church Management*. If the article were a fair evaluation, or at any time you had published articles on this subject by one of our recognized denominational leaders, I would have little to say.

All I can say is that it eliminates the effectiveness of your magazine for any connection with the United Church of Christ in any of its branches. If this is what you had hoped to accomplish, you have certainly succeeded, but I am sure very little else.

Royal J. Gibson
Conference Superintendent
Central South Conference
Oklahoma City, Oklahoma

Dear Sir:

Thank you for the excellent article by my dear friend, Albert D. Belden, regarding the Crisis in American Congre-

(turn to page 8)

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the annual volumes which include
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September are available from Uni-
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Manuscripts

The editors will be glad to consider
articles which may be submitted for
prospective publication. Articles
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manuscripts will be returned if ac-
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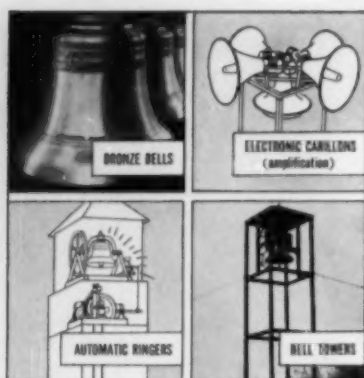
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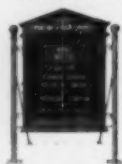
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THEY SAY

(continued from page 6)

gationalism. He has got to the very root
of the matter in pointing out the grow-
ing desire of Americans to put their
faith in power structures and ecclesiasti-
cal authoritarianism. Rather than relying
on the slow processes of freedom and
voluntary cooperation, we are seeking
to bring in the Kingdom of God by
force and violence.

Most of the arguments relative to the
United Church of Christ neglect to an-
swer two questions: 1. Why do the
Congregational Churches which have
lived for hundreds of years without any
constitution now find themselves in
need of one? and 2. What will the Uni-
ted Church of Christ be able to do to
advance the kingdom of God which au-
tonomous local churches are not able to
do? We hear lots of talk about present-
ing a united front to a sinful world, but
the united front we need is one of faith
and purpose, not one of structure.

Norman S. Ream
Wauwatosa, Wis.

Dear Sir:

I have of often wondered why you
have so often attacked the United
Church of Christ and the leadership of
the Congregational Churches. Mr. Bel-
den, in his "British Report" in the Oc-
tober issue, has used your magazine as
a sounding board for a well worn at-
tack. Unfortunately his facts in the Cad-
man case are wrong and his strong prej-
udice makes him rather weary reading.

My concern, however, is why you feel
it wise to enter one-sidedly into this
particular kind of a debate. I don't like
to say its none of your business, but I
rather think I mean just that.* It seems
to me your magazine has an important
function, and I enjoy using it in our
church. But that function is to pass on
news and information in the area where
you have professional competence—ar-
chitecture, administration, maintenance.
Even the sermon suggestions are valid.
But when you go on a crusade you are
out of your field!

George H. Booth
Exeter, New Hampshire

**This is interesting. The Editor
has been affiliated with the
Lakewood Congregational
Church for many years. For
some of these years he has
served as a trustee, teacher of a
class and a pulpit supply. Just
why should he not be interested
in the affairs of Congregational-
ism.*

Dear Sir:

The fundamental error of Mr. Albert
Belden's presentation, "Crisis in Ameri-
can Congregationalism" (October
issue), is his fear that the formation of
the United Church of Christ by the
union of Evangelical and Reformed
churches with the Congregational Chris-
tian churches means "progressive elimi-
nation of Congregationalism."

This is no more true now than it was
when the Congregational churches
united with the Christian churches more
than a quarter of a century ago. A vote
by any group of individual church mem-
bers or any churches cannot wipe out
the history and traditions and beliefs
of Congregationalists any more than it
can eliminate the historic practices of
individual Congregational churches
which are safeguarded in an airtight
legal provision in place after place in
the Constitution, if Mr. Belden would
take the trouble to read it. However,
he seems to feel that it does not mean
what it says and that heretofore respected
and revered denominational leaders are
suddenly turning into power-mad, just-
ful scoundrels bent on subverting the
principles and faith they were respon-
sible for guarding and guiding so many
years.

As an individual delegate to the Gen-
eral Synod in Cleveland this summer
which Mr. Belden avers to have found
"properly fed in the preliminary
speeches and devotions with the re-
quired impulse towards unity", I resent
his implication that I was brainwashed
and sent to a rigged meeting with the
proper instructions and expected to obey
my masters with a properly enthusiastic
vote of approval. Nobody asked me how
I felt before I was elected; no one solici-
ted my favorable vote. I went as a dele-
gate from an Association in historic
Congregational method, expected to
vote my conscience and contribute what-
ever small influence I might have
toward safeguarding Congregational
principles consistent with my Christian
convictions.

May I quote, for the benefit of
"Church Management" readers not quite
as familiar with "crisis" as Mr. Belden
and I, the Constitution of the United
Church of Christ upon which Congre-
gational Christian Churches and Evan-
gelical and Reformed Churches are
asked to vote in the next 8 months* . . .

It is not anticipated that there will
be 100% approval of the Constitution
by the Congregational Christian
(turn to page 15)

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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Segregation at the Lord's Table

We have always found it difficult to appreciate two areas of segregation. The first is segregation from the enjoyment of civil rights because of race. The second is segregation because of denomination at the table of our Lord. These are both indications of human weakness. The first reveals the difficulty of implementing in actual practice the words of democracy expressed in our national Constitution. The second shows the lack of conviction or courage in applying the spirit of the New Testament.

It is seldom, however, that we have heard the two segregations ribbed so deliciously as in this story told by a minister about an experience in his own church.

The minister has a daughter in college. We will call her Anne, although that is not her name. A friendship developed between Anne and a classmate named Helen, who is colored. As the Thanksgiving season drew near, Anne wrote her parents asking if she could bring Helen home for the Thanksgiving weekend. The minister was worried about entertaining a colored girl and took the matter up with his board. After some deliberation the board agreed that it would be all right, and further agreed that Anne might bring Helen with her to the services on the Sunday following.

After this discussion the pastor happened to think that the Sunday following Thanksgiving was a communion Sunday. Again he was worried. Again he went to his board. Again the board agreed that it was all right for Helen to take communion so long as she was accompanied by Anne.

Sunday morning found the two girls in church. Both were pleased with the friendliness of the people who spoke to them. They were satisfied that there would be no embarrassing moments. But the minister was nervous.

It happens that in the church involved, the worshippers go to the altar rail to receive the communion elements. Ushers conduct them from pews to the altar. In the process the time came for those in the pew in which Anne and Helen were sitting. Anne started to move, but Helen remained seated. Anne turned to her friend.

"It is all right," she said. "You will be welcomed at

the altar. Our people understand that."

"But Anne," said Helen, "you ought to know that I can't take communion in your church. Your church is Methodist; I am a Southern Baptist."

A true story?

Our informant says so.

Report on Ministers' Incomes

The *United Church Observer* of the United Church of Canada has just done a very interesting study. It has published figures on the average income of ministers of that denomination. We do not know of any American church which has done this. Most denominations report on the salaries paid their ministers. Some add the value of the rent-free housing to that figure. But this is the first time, to our knowledge, that one has tried to find just the average income which a minister receives from his parish, including the stated salary, the housing valuation, and perquisites received from his parish activities.

The editor suggests that his appraisal of the fees, gifts, etc., may be a poor guess. Information of this kind would be valuable in comparing the professional incomes of clergymen with those of other professional groups.

Older Employees

We hope that many laymen in positions of authority will note the release by the National Association of Manufacturers which gives the pros and cons of the older employees. The findings should apply to older men in the ministry as well as to the workers in industry. The release says:

Human beings persist in being individuals, and group generalizations are never wholly true of any one member of the group. But certain characteristics have been widely observed in common among older workers as a group.

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rate. Some employers have solved high turnover problems by turning to more mature workers.

ATTENDANCE: People over fifty are absent from work less than any other group.

PERFORMANCE: Patience and thoroughness are common characteristics of mature workers.

EXPERIENCE: The years behind the older worker are a part of his equipment.

SAFETY: Older workers are more careful and have the best safety records.

JUDGMENT: Age increases wisdom, and younger workers often are "informally supervised" by responsible older employees working beside them.

ATTITUDE: Older workers are more "possessive" about their jobs, value them more, and are less likely to be distracted.

On the other hand, there are some debits to be entered.

STRENGTH: Muscles and heart decline and must not be overtaxed.

SPEED: Reflexes are slower and dexterity is less.

ILLNESS: Illnesses keep older people out for longer periods (however, they are not absent so often).

ADAPTABILITY: Resistance to change may be greater, due to fears for security.

Here is one area, but it is not the only one, where the children of this world are smarter than the children of light. While business is seeking to keep the old men in positions of responsibility, churches are still seeking leadership of young men.

Incidentally, the term "older employee" is the study made by the National Association of Manufacturers means employees over forty-four years of age.

Pre-Election Relaxation

This is being written before election day. By the time it is read the United States will have elected a new President. It may be either Mr. Kennedy or Mr. Nixon. Our hearts are very much at rest. This is the United States of America. The campaign to date has been hotly pressed. But when the ballots are counted, we will still be one nation, dedicated to political and religious freedom.

We are glad that the Democratic National Committee has publicized the Houston address of Mr. Kennedy. It reveals a man who has pledged himself to our basic idea of church-state separation. He was emphatic that if elected he would insist that "no church or church school is granted any public funds or political preference." But what has made us more happy about the publicity is that he has recognized the persecution of Protestants in Spain and in the

Spanish-American countries. To quote exactly:

But let me say, with respect to other countries, that I am wholly opposed to the state being used by any religious group, Catholic or Protestant, to compel, prohibit or persecute the free exercise of any other religion. And I hope that you and I condemn with equal fervor those nations which deny their Presidency to Protestants and those which deny it to Catholics.

We think that this publicity, spread over the country, may stimulate a new liberalism in the Roman Catholic Church. Doubtless there are many Catholics who did not, previously, know that several of the South American democracies not alone persecute Protestant missionaries but forbid non-Catholics the right to hold their Presidencies.

At this point we feel that the religious discussions in the campaign have helped rather than injured the national situation. It has been good to bring out into the open suspicions and facts in Protestant-Catholic relationships. Open discussion by intelligent leaders has done much to discount the influence of the scurrilous rantings of the fringe fanatics who inject themselves into every effort of this kind.

As we appreciate the presentation of Mr. Kennedy, we are also pleased with the high caliber of Mr. Nixon's campaign. He has shunned any tendency to social or religious prejudice. He has protected his President with a courtesy that is splendid. If elected, he will make a fine President.

The election has been important, of course. But much more important is the fact that the republic lives, and that all groups will rally around a consecrated leadership to sustain the strength of America.

Lest we Forget

The tumult and the shouting dies;

The captains and the kings depart—

Still stands Thine ancient sacrifice,

An humble and a contrite heart.

Lord God of Hosts, be with us yet,

Lest we forget—lest we forget!

It is going to be difficult to settle back to quiet life after the confusions of the past few months. There has been a strenuous political campaign. Religious prejudice has been forced to the surface. The United States has been the host to the United Nations. Khrushchev of Russia and Castro of Cuba have poured their bitter denunciations on a nation we know to be friendly. The baseball season ended in a dramatic flourish. Missiles and rockets have been hurled into space. As the captains and the kings depart, we, in confusion, look for personal, civil, and spiritual security.

Kipling's *Recessional*, written for the year of the diamond jubilee of Queen Victoria, is a good tonic for
(turn to page 58)

Ministers Combine Business with Business

By Andre Houton*



Charles Wagner, left lectures during a course given to ministers by Whirlpool Corp., in its Evansville, Ind. plant.

Evansville, Ind., ministers are finding it takes more than a prayer to run a church, and are doing something about it. They are merging the spiritual with the materialistic core of big business in a unique training program.

Whirlpool Corp. and Mead Johnson & Co., two large firms located in the town, and the Evansville Council of Churches are behind it all.

If nothing else, the pastors involved have at least discovered what a minister does with his time.

Recently in a school room at the far end of Whirlpool's huge plant, a class of 24 Protestant ministers were graduated from the work simplification course.

For seven sessions over as many weeks, Charles J. Wagner, a company industrial engineer, used charts, peg boards and big business' wealth of experience to show the pastors how to do a better job, in a program never before given to ministers any place in the nation.

Nevin E. Danner, executive secretary of the Council of Churches, got the ball rolling when he noticed, "The minister is one of few non-specialists in an age of specialization.

"Much has been written about the minister and his problems. Some stories of how a few cracked under the strain.

*Sunday Courier and Press, Evansville, Ind.

Nothing much was offered in the way of suggestions."

When Mead Johnson & Co. opened its management institute, Danner, intrigued with the idea that it might be adaptable for use by the pastors, and conferred with company executives, who agreed to give the course in a pilot run, to 15 selected ministers.

In May, 1958, the group met at Meadrom, Ind., for a three day session. "We found," Danner says, "The problems of leadership are almost the same in industry as with us."

The course was repeated on a farm near town, and in January last year 30 ministers began attending weekly seminars with Mead Johnson instructors, using material from Harvard's business school.

By this time four preachers felt they had gained enough experience to take jobs with larger churches, so Danner thought the course could well be expanded.

All this schooling, according to Danner, was more a survey of the field gaining general experience.

Through meetings with industrial engineers, Danner discovered Whirlpool's work simplification program, and received the green light from executives to set up a course for the ministers.

"I worked with Arnold Taylor at first," says Danner. "He and Charles Wagner taught the course last year to Whirlpool employees. Taylor and I made plans but at the last minute he was transferred to the St. Jo headquarters (St. Joseph, Mich.), and Wagner stepped in. Frankly I didn't think he could pick up the pieces, but he did, and did a good job of it."

The first day of the course Wagner handed a minister a box, with a board with holes, and wooden pegs. "I told him to put the pegs in the board, and take them out any way possible. Soon one of the ministers noticed the other side of the board had holes countersunk, then other discoveries were made, and I made a few comments. By studying all possibilities, the ministers increased

their time appreciably."

Wagner introduced techniques used by modern industry to ease the work load, and among the suggestions were charts which show the ministers how they spent their time.

How does a minister spend his time? The group made an attempt at answering this question by their time study charts. Wagner explains that they were kept for 24 hours a day for 14 days. "But this couldn't be considered an accurate analysis, because the longer such



The peg board taught work simplification to these ministers: from left, Everett Wright, Trinity Methodist; Kenneth Powell, Salem Methodist; Van Ness Chappell, Simpson Methodist.

charts are kept the better they are," he comments.

A breakdown and average of the 24 ministers shows, by percentage: preach, 5; teach, 4.2; worship, public and private, 3.3; pastoral acts, 7; administration, 12; community and denominational affairs, 5; in-service training, 4.8 and the remaining is personal time.

All these categories are further broken. For instance, preaching is sectioned in research: average one hour and 25 minutes, writing: one hour and 10 minutes and practice: 32 minutes. The chart also revealed one per cent of the time is spent on the phone, with calls averaging seven minutes. Each visit averages 32 minutes and takes 5.7 per cent of the time.

Attendance during the course was (turn to page 27)

To Chase the Elusive Inspiration

How To Get New Ideas

John R. Scotford*

Preachers need them. Our congregations are better satisfied if they believe they are hearing something which was never said before. We get more exhilaration out of exploring new ideas than from rehashing old ones. As Protestants we accept John Robinson's prediction that "More light shall yet break forth from God's Holy Word"—and consider it part of our task to broadcast any glimmers of new truth which may come to us.

The conventional way to accumulate fresh thoughts is to read widely, listen to speakers who know what they are talking about, and go to school whenever we have the opportunity. This is good, but only a beginning.

To be worth much, a new idea must have some tie with an old one. In the quest for material about which to write and talk I have crossed the Andes on the topside of a mule, embarked on Lake Titicaca in a canoe made out of straw, climbed the pyramid at Chichen-Itza by moonlight, but these exotic exploits proved profitless. My stories were too far away from Main Street to be interesting. Many a minister has come home from summer school in much the same fix. His fresh insights were too foreign to the thinking of his people.

Yet fundamentally there is no such thing as a new idea. The chemist has no hope of discovering a new element in the physical world as we know it. Yet by re-shuffling the same old deck of cards he is able to come up with a limitless number of new combinations, some of which may be quite startling. The same principle holds for the preacher. Our business is to re-arrange old truths in such a way that they look new and have a fresh impact upon our listeners. Despite the millions of sermons which have been preached, it is still possible to clothe the old gospel in new garments. How is this done?

The obvious procedure is for a man to sit down and say to himself, "I have

been asked to deliver the Conference Sermon (or give the high school baccalaureate or preach in Old First) and I want to make it the homiletic victory of my career. It is reported that Dr. Fosdick puts in an hour of preparation for every minute of preaching. This is once when I will spare no effort."

Such an approach is nearly always self-defeating. Rare is the great occasion which is graced with a great sermon. For this there are good reasons.

As soon as we aspire to produce a great sermon we become self-conscious, and this can be just as deadly when we sit in our study as when we stand in a pulpit. We are also haunted by the fear that we may offend some one or that we may produce a flop. The result is mental paralysis in which we may mistake the emotional glow of enthusiasm for thought.

The direct attack on a subject is rarely rewarding. When we step on the gas in our cars the only safe way we can proceed is straight ahead. When we drive ourselves into a sermon we are likely to produce the obvious or the inane—such as curing juvenile delinquency by putting the youngsters to bed early or discouraging divorce by raising the fee for marriage licenses.

Freshness in preaching is achieved by stringing our beads in a new way. Tenseness causes us to fumble. The more relaxed our mood, the better the results. If we give it a chance, nature will help us out.

The human brain is like a gigantic telephone exchange in which an almost limitless number of connections are possible. Apparently this business of hitching and unhitching the lines between ideas goes on all the time without ringing the bell of consciousness to attract our attention. Most of these contacts are presumably worthless but now and then ideas fall into patterns which are beautiful, stimulating, significant. Our problem is to look in on this whirlpool of ideas without disturbing its operation.

We do this when we dream, only the

participation is too intimate and the results may be fantastic. The idea which wakes us up in the middle of the night has either escaped us by dawn or else appears to be utterly idiotic.

The more profitable situation is when there is a balance between our subconscious and our conscious minds, when both are functioning but neither is interfering with the other. This can happen in some forms of insomnia, when we are not mad at ourselves for being awake or trying desperately to get to sleep but are not sure which we state we are in and don't really care. Personally this sort of easy sleeplessness has proven profitable to me both intellectually and financially. The moment when the subconscious and the conscious find it easy to speak to each other is when we are beginning to wake up in the morning. Our conscious mind is fresh and clear and ready to receive a report from the subconscious on what it has been up to during the night. Such moments of insight should not be disturbed by alarm clocks nor shattered by radios. The wise man will cultivate them. A similar result can be achieved by a noonday nap. The secret of success is complete relaxation.

Similar but less spectacular results can be achieved without losing consciousness. What is needed is some more or less routine physical activity which directs attention away from one's self without monopolising the mind. Lingering in the tub after a warm bath can produce mental results. Men get ideas while shaving, women while doing the dishes or ironing. While driving down a familiar road the mind can take off in interesting directions. Playing solitaire may occupy just enough of our consciousness to give what is left a chance to produce.

Rhythmic motion can stimulate free-association thinking. A woman in a canning factory where the help shifted frequently from one operation to another found that she could adjust herself to the rhythm of the machine until her motions became automatic and then

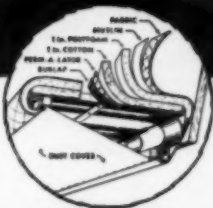
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put her mind on some problem. Our grandmothers attained the same result with their knitting needles. Great thinkers have often been great walkers. The passing of the pedestrian may be an intellectual loss.

These methods may not work with everyone. I have always suspected that those who fall asleep immediately and then wake up without any silly dreams are bovine souls without imagination who are to be pitied rather than envied.

Personally I have developed a procedure which is almost unbelievably effective, but which I do not recommend to young preachers. Saturday afternoons and evenings I commonly spend listening to the building and other problems of some church. I let everything register without trying to organize the various impacts or to reach a conclusion. I go to bed with many factors swirling around in my brain. By the time I am ready for breakfast my ideas have sorted themselves out and I know what I want to say to the congregation on Sunday morning and recommend to them that afternoon. What my brain does is to re-arrange and select, but the results are often surprisingly subtle.

The ideas and illustrations in this

article have been arranging themselves in what I hope is a logical pattern over a period of forty-eight hours which included two nights of good sleep, two sessions with the razor, one near-nap, and a walk through the Bronx. We hope that we have been somewhat original but also that what we have said has some tie-in with the experience of our readers. If it does not, we suspect that they have flipped the page and gone on to something else.

Does God speak to us through the subconscious? We leave that to the theologians, but we suspect that Anton Boisen would answer with a strong affirmative.



THEY SAY

(continued from page 8)

churches that vote on it. At this writing, however, 13 churches in Mass. have voted already, although the final reporting date is June 5th, 1961, and all have voted favorably. I have not heard of a single negative vote as of this writing. Much of the negative force is dissipating before the clear, unequivocal safeguarding of local church autonomy in the Constitution. We are proceeding in faith, hope, and love toward a deeper

and wider fellowship in union with brother Christians.

Edwin W. Alexander
Ware, Mass.

**In-as-much as we have promised Everett Parker and Truman Douglas equal space to answer Dr. Belden, we do not feel that it is necessary to list, item by item, the point in the constitution which followed at this point. The Editor*

FOR KENNEDY

Dear Sir:

Your publication has long ceased to be of value in regard to its articles and regular features. For some time now I have felt that only your editorials merited occasional attention and consideration. Lately, however, you have pursued an editorial policy which has subtly been aimed at depreciating the Democratic candidate for the presidency. Neither have I appreciated the frequent referrals to the "Injustices" of the Congregational Churches with the Church of the Evangelical and Reformed. In short, your magazine has lost whatever utility it might have had. Please cancel my subscription.

Lawrence W. Althouse
Tuckahoe, New York

When Failure Meets up With Me

Dead-End Streets or Open Doors

Fred E. Luchs*

The most tragic moment in some people's lives comes when their plans and dreams fail them and they believe that they have arrived at a dead-end street. Let's hear the testimonies of some defeated persons who believe they have come to a dead-end. Listen to them: "Do you know what failure means? It's wanting a promotion more than anything else in the world and then just when you stand to accept it—the promotion goes to some one else." Over here rises another. "I'll tell you what it means to fail. You watch your business grow from the beginning, and then suddenly see an unkind Fate hurl it to the ground." Listen to this young lady. "It means to plan marriage, home, and family, and then find that the one you love no longer loves you." Listen to this young man who had made a promising beginning in his calling. "It means to begin with trumpets playing and then to hear the alarm—bad heart, weak lungs, nervous breakdown."

Failure stalks up and down the walks of our campuses and through the streets and alleys of our communities. Failure is inevitable. It comes to all of us at some time. It may show itself openly. It hides in the brush for a time, but eventually it comes out and confronts us. Across the campus it goes. It sits next to you. It comes into your home. The place where failure meets us can be either a dead-end or an open door. Our text gives us a picture of these two situations:

**"I will not make of circumstance my jailer and my fate,
I will step forth to victory
through every failure's gate."**

That text informs us that failures give us two choices. Of failure we can make jails or dead-end streets, or we can make of them open doors leading to new freedom and success. And now we introduce two characters who picture two choices. Jonah pictures the dead-

end. Will you recall that he was sent to Nineveh to proclaim the bad news, "Nineveh is doomed"? He went reluctantly. Eventually he enjoyed his Cassandra mission. But his plans ran amuck, for Scripture tells:

"And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not."

But it displeased Jonah exceedingly that the city was not destroyed, and he was very angry. He went out on a hill and lamented,

**"Therefore now, O Lord, take,
I beseech thee, my life
from me;
for it is better for me to die
than to live."**

He had failed. He had come to a dead-end. He could go no further. He lay down on the bank and wept. Many of us know that role because we have played it ourselves. Jonah lamented on that dead-end street. There on the hill overlooking the city he lay in a temper tantrum. "O Lord, better were it for me to die than to live."

Now in contrast look at this open-gate experience of Paul's. In his missionary yearnings he desired to go into Bithynia. He always had wanted to go there; as a child he may have dreamed of visiting there. But Fate gave him a red light. Scripture tells us that the spirit would not permit him to go into Bithynia. Maybe the Bithynians would not listen to this strange new doctrine. Maybe the climate there aggravated his physical ailment, that horn in the flesh of which he speaks. Maybe the time was not ripe. Poor Paul! He had come to a dead-end street. He wanted to go to Bithynia and he failed. He did not lie on the bank and cry, "Better for me to die than to live." He went down to Troas, and here occurred the first great miracle of the early church. Christianity leaped from Asia into Europe. Foreign

missions had begun. In Troas Paul had a vision of the potential out-reach of the Christian gospel.

"What happened there, Paul?" Tell us yourself."

"Why a vision appeared to me in the night: There stood a man of Macedonia and prayed saying, 'Come over into Macedonia and help us.' And after we had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them."

Thus began the influx of Christianity into Europe and into America. We meet here today because a young teacher nineteen hundred years ago took a failure which was a dead-end and made of it an open door. But for this miracle and similar miracles we in America might be worshiping the trees or the Sun. Jonah and Paul have shown us what to do with failure. They stand like mirrors in which we see the reactions of people who fail.

In the first place, when failure knocks at our door, it can lead to a dead-end, self-pity, or it can lead to an open door through which we pass to serve others. Self-pity - that emotional luxury in which none of us can afford to indulge! How many of us say with John Keats, "If I stub my toe, in five minutes it becomes a theme for Sophocles"? Sophocles treated only the major themes. John Keats was speaking for many of us, pointing out that we make of our little failures great problems. Self-pity is a monster that irritates our failures. It enlarges them, making of our petty annoyances gigantic problems. It transforms our mole hills into mountains. Emotionally we rub a bad experience until it festers and becomes a boil. Our little failures, through self-pity, become dead-ends. When a man indulges in self-pity, he has come to a dead-end. During World War I a group of men and women from the southern mountains moved into a community in southern Ohio. They named the village "Pity Me" because of their unfortunate

*Minister, First Congregational Church, Ann Arbor, Michigan.



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experiences. The years passed but not the name. The name remained. The mood clung to the town like a barnacle. The life-blood slowly drained out of their community. Ghosts roamed the highways keeping the people in bondage.

In contrast think of that group which landed on our New England shores more than three hundred years ago. Their trip had brimmed over with hardship and trial. Did they name the new landing point "Pity Me"? Listen to a letter from that day

"Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth.—But the Lord is never wanting unto His in their greater needs; let his holy name have all praise But that which was most sad and lamentable was, that in two or three months half of their company had died, being infected with scurvy and (55) other diseases, which this long journey and in-

accommodate conditions had brought upon them; so that there died sometimes two or three a day . . . and of 100 and odd persons scarce fifty remained and of these in the time of most distress, there were but six or seven sound persons, who, to their commendation be it spoken, spared no pains, night or day, but with abundance of toil and hazard of their own health, fetched them wood, made them fires, drest them meat, made their beds, washed their loathsome clothes, clothed and unclothed them . . . and all this willingly and cheerfully, without grudging in the least, shewing therein their true love unto their friends and brethren . . . and what I have said of those I may say of others who died in this general visitation, and others yet living, that while they had health, yea, or any strength continuing they were not wanting to any that had need of them."

Again, when failure knocks at our home it may be a dead-end—decay, or an open door—growth. Listen to a victim: "The world is against me. I never get a fair deal. Somebody else always

gets all the breaks. Everything in life is a matter of pull and knowing the right people. There's no use in working. What did all my efforts get me?" This person has come to a dead-end and has stopped growing.

If you list America's five greatest preachers of the past, your money would not let you omit Phillips Brooks, who composed the lines:

"O little Town of Bethlehem,
how still we see thee lie,
Above thy deep and dreamless
sleep, the silent stars go
by."

Phillip Brooks failed in a field where many of you are succeeding. He never planned to be a preacher. The goal of his life was to be a teacher. He entered that great profession and failed. The letter he wrote about his students has a familiar ring. "They (students) are the most disagreeable set of creatures, without exception that I have ever met with . . . I really am ashamed of it, but I am tired, cross and almost dead, so good night." Hardly was the ink dry on that letter when he was dismissed from his position—a failure. And again he writes: "I don't know what will become of me and I don't much care. I shall not

(turn to page 20)

THREE UNIT PLAN

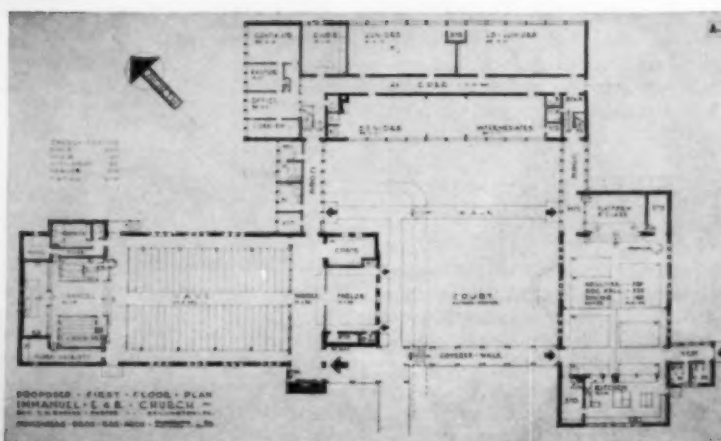
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The construction is brick with cinder block backers, plastered or painted in various rooms. Laminated wood bents form the roofs of the Church and Social Hall while the flat roof is supported with steel frame and steel joists. Floors are concrete with vinyl asbestos tile, except for the Church building where brilliant red carpet was used. All chancel furnishings, fittings and pews were designed by the architect. Stained glass was furnished by Henry Lee Willet.





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DEAD-END STREETS OR OPEN DOORS

(continued from page 17)

study a profession. I wish I were fifteen years old again. Somehow or other I don't seem in the way to come to much now." Young Brooks became so bitter that he even refused to see his best friends. His father gives us a picture of the boy's feelings when he wrote, "Phillips will not see anyone now." Decay could set in. Somewhere on that dead-end street Phillips Brooks found an open door, leading away from decay to growth. In his failure Brooks had learned how men can suffer. The conquest of failure made him a greater preacher and filled him with compassion.

Some one may ask, "But what about the common, ordinary run of folks? Phillips Brooks was one of the great men." Well, I am thinking of a graduate of Ohio University who twenty years ago attempted to teach school. She failed. When the Christmas holidays came, she quit. But somewhere on the dead-end street she found an open door that led her to the mining families of southeastern Ohio. When she went to minister to these people, she found them antagonistic to religion. They would not let her remain over night. Today that community "worships" her.

Again, when failure knocks at our door, it can lead to a dead-end—fatality, or an open door—opportunity. How many persons can you count who have failed and then quit? I know a school teacher in New York City whose seniority placed her in line for the highest educational position which a woman could hold in that community. At the last moment political factions ganged against her and she lost. But she lost more than her appointment. She lost her self-respect and confidence. She lost the ethical urge which had sent her into her profession. She quit. She became a fatality of that profession. Where Phillips Brooks found an open door she found a dead-end.

In contrast remember that merchant in a small town who ran for office and was over-whelmingly defeated. He polled so few votes that he appeared ridiculous in the eyes of his neighbors, and both his social and business standing were in danger. It's hard to hold your ground while you are being laughed at. But this merchant was a good sport. What is more, he knew the perils of becoming the town joke. So he beat the town to it! The morning after

the election he put this sign in his window. "\$25 reward for the name of the man who cast that vote for me." Everybody saw it, and everybody laughed. But they laughed with him, not at him. People came into his store to shake hands and congratulate him on his sense of humor and good sportsmanship. The story of the sign went the rounds of the county, and farmers began to drop into his store to trade. If enough people walk into a store, eventually some one buys. The curious throng began to buy. Thus the merchant turned defeat into a personal triumph by proving that he was the town's best loser. On those dead-end streets he found open doors.

Maybe you have heard of the origin of Ivory Soap? Several years ago a soap company spent a great amount of money in scientific research in order to produce a new brand. The day came when the capital investors gathered in the laboratory for the test. The chemist tossed the cake of soap into a tub of water. Something happened which totally disheartened them. The soap floated. The men could think of only one thing: no wise housewife would buy a soap so light that it floated! The experiment had failed. Their money was wasted. They were all heartsick except one man who said: "I know - let's put this soap on the market with the slogan, 'It floats!'" On that dead-end street they found an open door leading to financial success.

A failure which means fatality to some will mean opportunity to others. A failure can send us on to victory. Edwin Markham expressed it more beautifully:

"Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture.
Sorrows come
To stretch out spaces in the heart for joy."

When failure knocks at our doors it may mean a dead-end - futility, or an open door - hope. When Macbeth saw that the kingdom he had hoped to establish was falling down upon his head,

futility laid hold on him and he soliloquized:

"Tomorrow and tomorrow and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

The prodigal son had failed; he had planned to see and conquer the world. He did not even conquer himself. He had spent all his money. His fortune had melted in his hands. He was a penniless failure. Did he say, "Life is a tale told by an idiot"? No! The story continues, "And when he came to himself, he said, 'I will arise and go to my father.'" No dead-end. He knew, as we all know, that Somebody cared.

That's where religion steps in. Where secular philosophers offer futility - "Tomorrow and tomorrow and tomorrow, creeps in this petty pace from day to day . . . religion offers hope. When the Christian meets a dead-end, he has been steered in a philosophy which teaches him that God uses failure to make a way for victory.

What makes a dead-end, a blind alley, a *cul de sac* as the French call a street that suddenly is blocked for further traffic? A stone wall, generally, such as the stone wall that Jean Valjean in "Les Miserables" faced with the police hot on his heels. He had little choice. Either turn and face the certain capture and death that was pursuing him or scale the wall. Never had he seen such a high wall, but he scaled it, falling in a panting heap on the other side. He lay for a moment listening to the confusion on the other side and then the pounding of the departing feet as the police turned and dashed out of the blind alley. He turned, lifted his face and looked into the quiet, soft eyes of the nun standing above him. She smiled. He had met a dead-end, a blind alley, faced it, made a split-second decision, scaled the wall and found the peace that he had been seeking.

Jesus of Nazareth, you were a failure. Just when you had caught the ear of the populace; just when men had begun to speak well of you, you failed. You were arrested; you were beaten; you were mocked; you were scorned; your own followers denied you and deserted you. And then they hanged you on a cross, and you came to a dead-end.

(turn to page 30)

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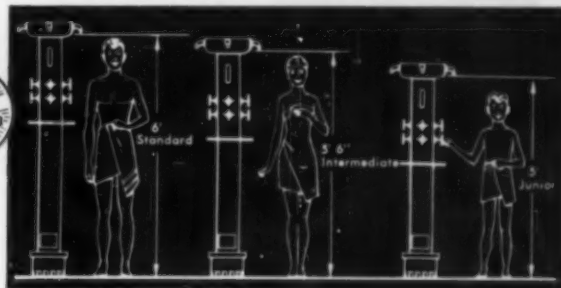
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Through Charitable Gifts

Joseph Arkin, C.P.A.

Most churches are beset by the constant problem of raising funds for their annual budgets and for the expansion of facilities.

New methods of fund raising are constantly being sought to supplement the time-honored (and sometimes monotonous) methods.

A church member can help his church by establishing a "Trusteeship for Gifts and Endowments," with his qualified charity serving as trustee. The donor may reserve a life income from the trust fund for himself and for his wife, if he so desires.

This method allows for making a major contribution and at the same time being able to (a) reduce current income taxes, (b) increase their spendable income, (c) avoid capital gains taxes.

The value of the gift made in trust to a charitable organization may be claimed as a current income tax deduction in an amount up to 20% of total income. Even if the right to retain the income is reserved, the charitable deduction may still be claimed in the year of each such gift. This means that income taxes may be reduced. As a result, spendable income in the year of the gift is actually increased.

Where the right to the income is reserved to the donor, the deductible portion of the gift is less than the actual value of the property donated. However, as shown in the table below, the deductible portion considered to be a gift increases with the donor's age. To illustrate, a 52-year old donor may deduct \$504.13 from his taxable income for each \$1000.00 donated in trust subject to a reserved income gift, but if he were 78 years of age, the deduction would be \$813.29 (\$1000.00 X .81329).

Age	Deductible portion	Age	Deductible portion
50	.48030	62	.62835
51	.49215	63	.64089
52	.50413	64	.65337
53	.51623	65	.66580
54	.52843	66	.67814
55	.54074	67	.69038

56	.55312	68	.70250
57	.56558	69	.71448
58	.57809	70	.72630
59	.59064	71	.73795
60	.60312	72	.74741
61	.61578	73	.76066

Age	Deductible portion
74	.77169
75	.78248
76	.79302
77	.80330
78	.81329
79	.82300

Where the gift is made subject to a reservation of income for more than one beneficiary, a different factor which takes the age of all beneficiaries into account would have to be used.

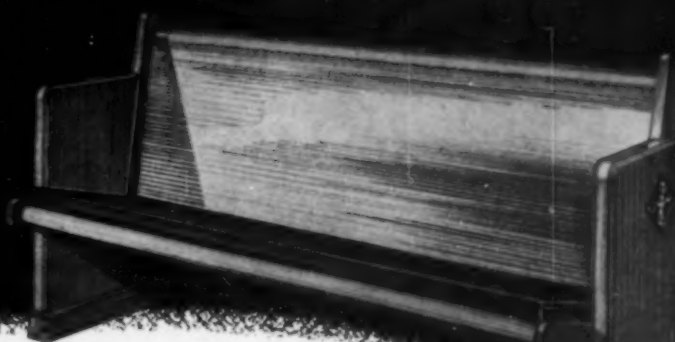
Spendable income is increased in the year of the gift through the income taxes saved, but that is only half the story. Income for succeeding years can also be increased by giving a low-yielding security to the trustee who is required by the terms of the trust to sell it and invest the proceeds in another form of security, with a higher yield. The donor would then receive all regular dividends (and in the case of investment in Mutual fund shares) the capital gains distributions declared, whereas his income would be limited to dividends from his stock if the conversion was not made.

Quite often, a holder of low-yielding issues is "locked in" more or less against his will by the prospect of a large capital gains tax if he sells. He reasons that the tax would reduce his capital, so part of the appeal of a higher yield is negated. This is one of the most compelling reasons for him to consider a gift with income reserved, since the conversion would be accomplished by the trustee for the tax-exempt charity, on which no capital gains tax would be levied.

To implement a gift of securities as envisioned in this discussion involves the drawing of a Trust Agreement. Thereafter the mechanics are quite simple.

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When church officials call the attention of their congregations to this form of gift, the following summary of advantages should be made part of the appeal.

To the donor:

- 1—An immediate income tax deduction
- 2—No capital gains tax liability on the increment of securities included in the gift.
- 3—Enjoying of making gift during one's lifetime.
- 4—Spendable income is increased by tax savings.
- 5—Probate and administration fees of estate are reduced.
- 6—Income from securities may be reserved for one or more lives.
- 7—Costs of establishing Trust can be kept to minimum.

To the Church:

- 1—The size of gift is known in advance.
- 2—Probability of larger gift than by Will.
- 3—Probate delays are eliminated.
- 4—Dispute over will is avoided.
- 5—The church can get some current income by a Trustee fee.
- 6—Minimum amount of bookkeeping involved.

- 7—The church acquires full title to all the securities in the Trust immediately upon death of last beneficiary.

Not many churches have actively taken part in this form of acquiring bequests, but the method has been used by some colleges and by service organizations, notably the Salvation Army.

After the next low-yielding cake sale at your church, why not explore the feasibility of this form of fund-raising?
(end)



THE STAR'S BEAM

The watchful moon stood still
that night!

But one compassionate STAR
sent light

Far beyond King Herod's door.
Far past horizons known before
It beamed one word so clear and
strong—

Even the angels burst forth in
song!—

That spread world-wide in joy
and mirth.

Behold! that night LOVE
touched the earth!

Dora Flick Flood
New York City



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Religion In The British Isles

Albert D. Belden*

The annual general meeting of the Society for the Ministry of Women in the Church (interdenominational) was held in London recently. It was opened with prayer by Canon Guy Rogers (vice-president). Viscountess Stansgate (joint president with Canon C. E. Raven), who presided, said members had much to be thankful for by the progress made in their movement since last year. Scottish churchwomen were rejoicing at the recent recommendation of the Assembly of the Church of Scotland that the Eldership should be extended to women, whilst the Church of Sweden's sanctified common-sense in breaking down the barrier of "use and wont" and ordaining three women to the priesthood had brought the question of the ordination of women before the whole world. Constance Coltman, a member of the Society, will shortly be visiting Sweden, and would take heartfelt good wishes and rejoicing from that meeting to the three women recently ordained. Lady Stansgate paid a warm tribute to the untiring work and many years service of the presently retiring honorary secretary, Miss C. S. Wilkinson, M.A.

Miss Margaret Roxburgh, O.B.E. chairman of the Anglican Group for the Ordination of Women in the Historic Ministry of the Church, brought greetings from a sister society. For the first time in the history of the Anglican Group a diocesan Bishop—Dr. J. L. Wilson, Bishop of Birmingham—had agreed to be their president. The Methodists are to receive a report on this matter at their 1961 Conference.

THE OXFORD COMMITTEE FOR FAMINE RELIEF

This Committee has a truly noble record. During World Refugee Year it distributed £660,528 to refugee areas; including cash and aid to non-refugee areas a total of £763,416 was distributed. The sum is included in the £8,000,000 total for the whole country. Shipments of clothing amounted to

*Doctor of Divinity, London, England. Our British news reporter.

1,042.2 tons (valued at £345,450) to all areas; 974.5 tons (£323,000) went to refugee areas.

THE CITY TEMPLE PULPIT

A successor to Dr. Leslie Weatherhead in the ministry of Congregationalism's leading Church in London has been quickly found in the Rev. Arthur Leonard Griffith of Ottawa, a United Church of Canada minister. So once again, in a considerable series, the first pulpit of Congregationalism in London has passed by the Congregational Ministry of the country. He would be a bold man who would claim that in doing so it has found better preachers. Since the wonderful days of R. J. Campbell at the beginning of the century, no Congregational Minister has held the City Temple pulpit! I wonder why?

THE 39 ARTICLES

My friend and fellow-schoolmate, the W. R. Matthews, Dean of St. Pauls, declared in a sermon at Cambridge recently "The Articles do not represent the present mind of the Church. I doubt if more than a handful of men, even among those who cling most earnestly to these Articles, could be found among us who would regard this as sound doctrine or reconcilable with their belief in the love of God revealed in Christ. There must be few indeed who would not regard this theology as a startling instance of the absurdities and even blasphemies into which men run when they presume to search into the mystery of the Divine nature and will by human logic and imagination.

In calling for a revision of the articles the Dean went on to say: "We must thank God for the new vigour and new realism in the Church of England and for the efforts now being made to put our ancient house in order to meet the challenge of the future. In conclusion, the Dean said, "As I see it, the ideal statement would confine itself to fundamentals. It would be positive rather than negative, not concerned with repelling men from the fellowship of the Church,

but with drawing them in and with helping them to grow in the knowledge of God. It would have no anathemas, nor would its authors search out errors to condemn, because they would be content to trust that the truth as it is in Christ, when properly set forth, will prevail."

Dr. H. H. FARMER

Few names inspire more reverence and gratitude in Free Church circles than that of Herbert Farmer of Cambridge, whose preaching and whose books have been such a mine of inspiration to ministers and laymen alike. He has just retired from his great work in the Chair of Systematic Theology and Apologetics of Westminster College, Cambridge. His portrait was presented to the College. His successor in the Chair will be Rev. F. G. Healey, General Secretary, Presbyterian Church in England.

CHAIRMAN FOR "1662 YEAR"?

The London Congregational Union has nominated Rev. John Huxtable M.A., Principal of New College, London, for the Chair of the Congregational Union of England and Wales for the year 1962-1963. The Chairman's term of office will cover the period of the celebration of the three hundredth anniversary of the Great Ejection.

BAPTIST UNION:

A NEW ASSISTANT SECRETARY

Ronald William Thomson, minute and committee secretary to the Baptist Union, and secretary of the Psalms and Hymns Trust, has been appointed assistant: general secretary of the Union. He will succeed A. O. Wiles, who is to retire at the end of September. Mr. Thomson entered the ministry from Regent's Park College in 1931 and has held pastorates at Notting Hill, Heanor, Burton-on-Trent, Oversea and Loughborough.

A. I. D.

The following is a leaderette on this painful matter, from the 'Christian World' of London which I feel may interest and guide the readers of these

"The above heading is admittedly 'tendentious'. It is a frank admission of the reluctance and distaste with which we are compelled to study the practice of A.I.D. (Artificial Insemination by Donor). Lord Feverham's Committee, whose report was issued last week, very wisely describes the practice of A.I.D. as falling within the category of actions known as 'liberties' which, while not prohibited by law, will receive no kind of support or encouragement from the law". The Committee recommends three changes in the law: (1) A.I.D. without the husband's consent should be a new ground for divorce; (2) if a child has been born as the result of A.I.D. to which the husband has consented, neither partner should be able to petition for annulment of marriage on the grounds of impotence; (3) a husband should be required to maintain a child born to his wife as the result of A.I.D. to which he has consented. A minority report, while not in favour of encouraging A.I.D., considers that it may be properly employed in a small number of cases, and it also believes that a child born of A.I.D. with the husband's consent should be legally regarded as legitimate. It seems possible in our view, to approve both of the majority and the minority reports. This is an entirely new problem posed for society and for Christians by a scientific development which was quite unforeseen by all the bygone thinkers and writers on the ethics of marriage and sex. We must not be dogmatic about the solution—unless it be dogmatic to express a deep dislike of the idea of A.I.D., not on aesthetic grounds, but on what sound psychology has to teach us about the conditions of a happy marriage relation."

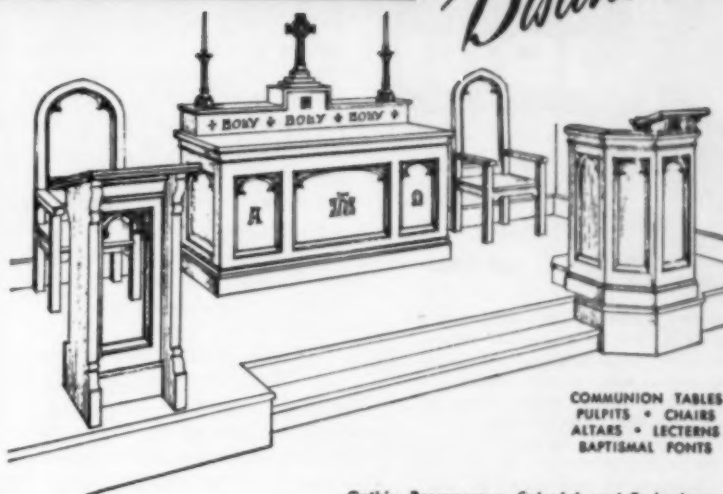
SOUTH AFRICA

I append the following item of news because of its value to all sincere Churchmen in Britain and U.S.A.

The eight member Churches of the World Council of Churches in South Africa have accepted a proposal from the World Council of Churches that it should convene a fully representative consultation of their leaders in South Africa with a representative delegation from the W.C.C. The W.C.C. suggests that the consultation should seek to arrive at a factual understanding of the basic factors in-

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volved in the situation, and of "our understanding of the meaning of the gospel for relationships between races". It also recommended that there be a discussion of steps presently being taken by the South African Churches "to help establish . . . justice and peace", and of the implications of rapid social change in Africa. The member churches involved are: the Dutch Reformed Church of Transvaal, the Dutch Reformed Church of the Cape, the Hervormde Church, the Church of the Province of South Africa (Anglican), the Methodist Church, the Presbyterian Church, the Bantu Presbyterian Church and the Congregational Union.

AMONG THE UNITARIANS

The Church in Essex Hall. Sir Adrian Boulton, the eminent conductor, has accepted an invitation to become the president of the new church—Unitarian—which is to be opened in Essex Hall, Strand, on October 2nd. Speaking as host at a reception in the Hall, Sir Adrian said he was concerned that so many earnest people nowadays has severed their connection with organized religion, and he believed that they could do valuable work in reaching some of them. Dr. Jeremy Goring deplored the lack of a centre for Liberal Christianity in Central London. Young people (he is himself only thirty) looked for a working faith in keeping with the spirit of the times. Robert Tayler outlined the policy of being a missionary church not engaged in theological controversy but presenting in these demanding and bewildering days a positive gospel pointing to the Abundant Life that Jesus preached. Only one Londoner in seven attended a church. The rest were not atheists; many were wistful seekers who found the language, liturgy and theology of orthodox Churches inexplicable and unsatisfying.

AN ENGLISHMAN LOOKS AT AMERICA

When you see this article in print I shall have completed my 8th preaching tour in the United States. The first was in 1927. On the last two occasions I have had the privilege of preaching in what I consider to be the greatest 'Liberty' pulpit in America—Dr. Henry Ward Beecher's pulpit in the Plymouth Church of the Pilgrims, Brooklyn. It was each time a great experience. Many things in the American scene trouble me—the financial trap of endless pay-

ment in which so many business-men and families are caught; the extreme restlessness of American men; the way so many American women and girls seem to have forgotten or never known the superior charm of the skirt; the flood of violence and fear on your television screen and the ridiculous intrusion of commercial advertisement into the family circle.

But these are spots on a glorious face. How beautiful your country is! And what wonderful churches you have—so wonderful I cannot imagine why they are so neglected on summer Sundays after the early morning service! Perhaps its the heat—or rather I should say "the humidity". One thing I must say—you Americans make wonderful hosts and hostesses.

(end)



PRAYER FOR A CITY COUNCIL

(or other legislative body)

O Thou whose will is often not our way,

Forgive the faults that we confess to thee:

Forgive the narrow vision and the selfish aim,

The murky motives and the dawdling deeds,

And all the human flaws and imperfections in us

That need to be amended by thy help.

We are but men, the glory and the shame of thy creation,

Dust of the earth enlivened by thy breath divine.

We need the strength of thy supporting arms,

The wisdom of thy guiding light,

Lest we be sleepy sentinels

Who should be vigilant protectors of the public good.

As we gather now to do the work before us,

Save us from discord and confusion;

Lead us through perplexity to assurance,

And grant to us, if not the praise of men,

The higher plaudit of a peaceful conscience.

Donald J. Maccallum
Greenfield, Mass.

MINISTERS COMBINE BUSINESS WITH BUSINESS

(continued from page 13)

high at 86 per cent, considering the students volunteered their time, and many had such outside mandatory functions as weddings and funerals.

Here are a few comments from the students:

Van Ness Chappell, with Simpson Methodist Church: "I took the course to find out if there were better ways to spend my time. Before, I never had time to analyze my actions. I have found this helps me concentrate on a particular problem rather than divert my thoughts."

Robert Webb, with St. Paul's Episcopal: "I have enormous respect for the resources of industry. The steps I have learned here have become a way of life."

Friedrich Rest, St. Paul's United Church of Christ: "The last two years I have been trying to make a major study of management, knowing that as a church grows, work must be relegated to others. I took the Mead Johnson course, which augments this, and I have read widely on the subject."

Kenneth Powell, Salem Methodist: "I found I wanted to do a bit of mental stretching. I've been out of school for a number of years, and I found myself getting in a rut."

Roland Mernitz, Zion United Church of Christ: "I am anxious to know what others are doing even though it might have no practical value for myself. The time studies will help me justify and let me re-evaluate the work of our church staff before the church council."

Charles Francis, St. John's United Church of Christ of Buckskin, Ind.: "A pastor of a rural parish, I have many tasks to do. My people are spread out and travel consumes much of my time. I have learned new methods and materials to use in completing these tasks."

William V. Tollas, St. Mark United Church of Christ: "I felt many personal pressures and frustrations about what I wanted to do in my job and the time which seemed available. I was aware that time study in industry had been a major emphasis in recent years and certainly had something to contribute to my work."

James D. Troop, First Avenue Presbyterian: "I find an amazing parallel between the spiritual and physical. An example is man, whose interaction of body and spirit is constantly surprising

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Ability to follow Him:

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To penetrate dim regions of the
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The light of Mind.

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Conflicts Between Members And Trustees

Arthur L. H. Street*

Husband and wife, having provided a church building for the Methodist congregation to which they belonged, made reciprocal wills under which their real estate was to pass to the Church on the survivor's death. After the wife died the husband made a new will which limited gifts to the Church to funds to pay the pastor's salary, expense of maintaining the church and parsonage, and such other allowances as the testamentary trustee should deem proper.

When the husband died litigation arose between the heirs, who contended that the second will—which apparently was less favorable to them than the first—was void, and the church trustees who asserted validity of the later will.

The heirs, in their capacity as members of the congregation, sued the trustees, attacking their acceptance of the benefits of the second will instead of asserting title to the real estate under the first will. Did Methodist church law entitle the heirs to sue on behalf of the congregation?

No, decided the Arkansas Supreme Court in the case of *Edwards V. Austin*, 324 S.W. 2d 507. Here are the high spots of the court's opinion:

"Does Methodist Church Law give to the individual member of the church a right to instigate suit in a civil court on behalf of the church, when the member is neither a trustee nor officer, and when the quarterly conference has taken a position contrary to the position advocated by the individual member? Before answering this question, perhaps it is well to briefly discuss the force and effect given church law by the civil courts. A landmark case is that of *Watson V. Jones*, 13 Wall. 679, 20 L. Ed. 666, decided by the Supreme Court of the United States on April 15, 1872. There, the Court laid down a general principle, which has been followed by our courts throughout the land.

"In this country the full and free right to entertain any religious belief, to practice any religious principle, and

to teach any religious doctrine which does not violate the laws of morality and property and which does not infringe personal rights, is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect. The right to organize voluntary religious associations to assist in the expression and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this government, and are bound to submit to it. But it would be a vain consent, and would lead to the total subversion of such religious bodies, if one aggrieved by one of their decisions could appeal to the secular courts and have them reversed. It is of the essence of these religious unions, and of their right to establish tribunals for the decisions of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organism itself provides for.

"Nor do we see that justice would be likely to be promoted by submitting those decisions to review in the ordinary judicial tribunals. Each of these large and influential bodies (to mention no others, let reference be had to the Protestant Episcopal, the Methodist Episcopal, and the Presbyterian church) has a body of constitutional and ecclesiastical law of its own, to be found in their written organic laws, their books of discipline, in the collections of precedents, in their usage and customs which as to each constitute a system of ecclesiastical law and religious faith that tasks the ablest minds to become familiar with. It is not to be supposed that the judges of the civil courts can be as competent in the ecclesiastical law and religious faiths of all these as the ablest men in each are in reference to their own. It would therefore be an appeal from the more learned tribunal in

(turn to page 30)

*Gulfport, Mississippi, lawyer and contributor to "Church Management".

Phillip Jerome Cleveland

Derelict In The Dark

"What's that?"

My wife stirred in bed and sat bolt upright in the impenetrable darkness.

"Nothing, the wind likely," I replied sleepily.

"Wind? That isn't the wind. It's a knock on the side door."

"You're dreaming. Go to sleep."

"Darling, it's somebody! Wake up!" Sudden, resolute hands shook my incurm-bent figure.

"Honest, you women—" I did not finish my smart observation. Someone was most certainly at that side door.

Grumbling about the unearthly hour, one-thirty, I snapped in the bed-lamp, glancing at the clock on the stand.

"Hurry up!" Wife nudged me. "The party will be gone."

"Wish it would. What an hour for visitors!"

"Slip on your bathrobe and slippers," wife urged. "And get a wiggle on!"

When, a few moments later, I opened the door I stared on a tall, angular youth, the wind and the rain in his hair, a completely drenched portrait of the dark.

"I'm drunk, can't get home," the visitor blurted. The voice was thick, unsteady, the words spoken as if stuck to the tongue.

"For mercy's sake, Jim what happened?"

"Out on a bat. Got into a scrap with Red and Mike. Girl got hurt. Stopped the car. Threw me out. God, Rev, but it's a dirty night. Can't you get me home?"

His teeth chattered. It was an icy November rain.

A thousand thoughts raced pell-mell through my brain. Walk a mile on a night like this, lights for only half a mile. With Jim in such a mess? Suppose I should pass some smug, portly deacon of the Church?

A gust of cold wind, rain-filled, blew in and upon the new living-room rug. The windows rattled with menacing impact.

"Shut the door-please," wife directed from the bedroom. "The carpet will be

For several years our readers have enjoyed the inspirational essays of Phillip Jerome Cleveland. At the present time he is the pastor of Community Church, Leraysville, Pennsylvania. Included in a recent book of his authorship entitled "Three Churches and a Model T" are included several of the stories we have published. The volume is published by the Fleming H. Revell Company.

ruined."

"Well, Rev, if you can't help—for-forgive me for in-intrudin'. Didn't know where else to go. I—"

The tottering, angular figure lurched about and slid down the steps, crumbling into a heap on the cement walk. I tried to catch him before he fell. I was too late. In a moment I was yanking him to his feet.

"Never mind me, Rev. What the h— if I don't get home. May-maybe I need to join the water wagon. Who cares? Every-body says I'm no good, always in a mess."

Jim was editor of the village weekly; he was a student at Yale. He was brilliant in mind, poet, author, of a wealthy family in a distant state. People avoided him because of his sharp tongue; many labeled him a Communist on account of his strong social ideals. Just before he had begged the governor's car and had wrecked it, one of the governor's handsome daughters aboard. Jim was high class; indeed he was when free of liquor and bad companions.

"I can't leave you like this!" I told him. "Wait!"

In a few moments I was more properly dressed for bout with the night and the tempest. I grabbed hold of this struggling transient of the dark, got him under control as though a foundering ship and pointed him toward harbor.

"Come on, Jim. Cooperate, will you? I want to get you home."

He subsided for a few minutes into silence; he became almost a dead weight as I pushed, shoved, yanked the rain-drenched youth home through the fiend-driven night. In a few moments

I passed a dark, huddled form demarked by a street-lamp's yellow orb directly ahead. Who could this be, out in this furious elemental melee?

A strange, unrecognized figure came abreast. A face was lifted. Eyes struck out from beneath oilskin-hat. The eyes stared a moment longer.

"Gracious," I groaned inwardly. This man was a leading elder in the church. The impact of this new personality seemed to revive Jim.

He beat out the chorus to one of the loud, jangling popular swing-songs of the day. I tried to stop his noise. Impossible. Into mud puddles and out we splashed, slipped on a wet shoulder of road and two sprawled headlong into the rain-soaked brush at the roadside. Up and on again—to a large, red-brick tenement where Jim had his rooms.

As we stumbled up on to the porch and banged inside the entry again a feminine voice yelled: "What's that?" It was the landlord's wife.

"It's only the pastor. I brought Jim home."

In a short while the landlord entered the bedroom where I directed Jim and said he would take over from here. The landlord and his wife liked the radical, rich youth though they grieved for his philosophy of life.


A few weeks earlier I had preached a sermon on the good Samaritan and here came the call to follow suit, on a terrible November night in the Connecticut of another day. Jim's face had revealed that he too had fallen among thieves. I had no beast of burden handy, but it was evident that somebody had to get him home. As it was he contracted a fierce cold and just barely escaped pneumonia.

Did the Good Samaritan undergo agonizing censure because he helped a despised and unpopular man to a wayside inn? Well, Jim was taken literally to a wayside inn; his beautiful, elegant home was hundreds of miles west. And that elder of the Church started a story going that the pastor picked most objectionable companions for midnight sallies about town. Who knew if the

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pastor was himself blameless?

A month later I was forced to call on this unbelieving elder and on a trustee. Soon the trustee admitted his words had been spoken hastily. The elder was adamant. He had really seen me—out in that sad, sad condition.

"That young editor is a disgrace to this community," howled the elder. "He is always talking socialism; I'm often of the opinion he's a Commie. You had no business being seen with him in the fix he was in and under such conditions!"

"I was only helping the fellow home."

"Done him good to have lain in the rain and soaked the devil out of him. If he learned the hard way, he might learn and mend his wicked ways."

"But he has been coming to Church, hasn't he?"

"Yes, and two Sundays ago he struck a match right on the Church itself to light his cigarette. He's no good, I tell you. He'll pervert the whole flock."

"He could have caught pneumonia and have died, had I not helped him home."

"You can't kill those kind; they will only live to disturb the peace and torture society."

"Suppose that had been Arthur?" I said a mite sharply.

With strong voice he cried: "My son would never be found in such dire straits. No, pastor, you can't make that act righteous in my sight."

Jim did come to divine worship occasionally to please me. He did sense the criticism that enwalled him and said he always liked to get back out into the free, stainless air. He came to the parsonage often to read me his poetry and to listen to piano music.

Then one day on the street he introduced me to a charming, most attractive lady, immaculately dressed, with wide, sunbonnet-Sue type of hat, iron-grey hair prettily twined about her ears.

He yelled to me across a crowded thoroughfare. I crossed.

"Reverend, I want you to meet my mother." I shall not soon forget the respect and affection in his manner, the music he blended with the words—"my mother."

Shall I ever forget her words.

"I cannot thank you for what you did for my boy one night. I am a mother and I love him very, very much. I shall always pray for you and ask God to remember you. Jim will come out all right; I know Jim."

The dear, exquisite lady was a pro-

phetess of the Lord God Almighty.

For even though the newspaper crashed and folded up, Yale advised him to rethink his philosophy of life before graduating, smart comrades shoved him aside, Jim left New England and returned to the far horizons of the west. Today he is a man of eminence and power. He is a district attorney for Uncle Sam with beautiful wife and five lusty, growing youngsters. And he is himself the Good Samaritan to all kids lost on the dark, wet roads.



CONFLICTS BETWEEN MEMBERS AND TRUSTEES

(continued from page 28)

the law which should decide the case, to one which is less so. * * *

"It cannot be successfully argued that the case before us involves, not an ecclesiastical question, but a civil question only, for it has been held that ecclesiastical questions not only apply to doctrine, dogma, and creed, but likewise to church policy and church property; in fact, a property right was involved in the Watson case. * * * Our own court has likewise followed this principle many times, holding that when questions arise concerning matters of church discipline which have been decided by a church court vested with jurisdiction by church laws, the civil courts accept as final and conclusive the decisions of the ecclesiastical body."

(end)

DEAD END STREETS

(continued from page 21)

Those spectators that afternoon all went home. The conclusion had been written. It was all over. Jesus, your life was a dead-end. No! You walked beyond that dead-end through the open door of the Resurrection. And there lies the central truth of Christianity. The Cross is not a dead-end, but an open door. Whenever we behold the Cross, we know that we are seeing a symbol of victory. By the decree of God there was that divinity in Jesus that forbade the Cross from remaining a Dead-End. By the decree of God there is something divine in Man which impels him to say in that tragic moment when he arrives at a dead-end street,

"I will not make of circumstance my jailer and my fate,

I will step forth to victory,
through every failure's gate."

Junior Sermons from Story Facts**

The Courageous Cricket

R. E. Eshmeyer*

When the two crickets were placed into the earthen-bowl arena for the big fight Dah-San was sorry he'd entered his contest because it was evident it would never match the strength of his friend's much larger one. True, Dah-San had gotten his fighter from near the snail beds, while the other, the big brown opponent, came from what they thought of as the centipede section. Everybody knew that the smaller species, almost black in color, were the most tenacious, but, in this case, Dah-San sensed sure death for his fighter. However, it was too late to back out now. Anyhow he'd never have the courage to do that for he would lose face with his friend.

The long antennae of the two crickets quivered as each sensed the presence of the other. For one breath-taking moment the contestants were poised for the fight. After a head-on attack the fighting would be done with sharp jaws tearing and pulling and cutting. This would happen several times or until one would take the count by running wildly around the arena while the other sat up to crow victoriously.

Dah-San expected nothing good but he certainly was not prepared to see what happened. The big brown, its jaws wide open, made a swift lunge at the smaller opponent and struck it a blow so hard that, because it wouldn't give ground, the large hind legs of the little fighter were snapped completely off!

With this chief source of its strength shattered Dah-San expected it to run. But the brave little fellow did not run! Resting its belly on the ground in lieu of the missing members it carried on the fight. Here indeed was something unusual

Dah-San had captured his fighter in the usual way. He'd located the burrow

by the tiny balls of packed sand at either end of its short eight-to-ten inch stretch. At the most likely opening he'd placed his carefully selected bamboo tube in which were slots through which a spear of grass could be pushed into the cricket's den. Also, through the slots he could see when the cricket came out of the den and was safely in the trap. The grass stem he'd used had been broken off and the sides peeled back to form feathery prongs. A touch with this tickler roused the cricket and as the stem was slowly withdrawn, made it follow right into the trap.

He remembered it all in great detail as he stood watching his fighter whose hind legs lay beside it like cast-off crutches. Something got hold of Dah-San just then and he reached into the arena and picked up his cricket. The fight was over.

When his friend objected threateningly Dah-San said calmly, "I will take defeat. My fighter has taught me the meaning of courage and I now have the courage to stop the fight. I am ready to take it up with you myself if you so desire, but I will not let my little fighter be killed. I will keep him as long as he lives and I will feed him and treat him well because he has taught me courage."

Dah-San waited, facing his friend. His friend walked away.

Joshua 1:9b—"Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go."

(end)

CONFIDENCE

I shall not fear,
Though earth is cast into the sea.


I shall not fear,
All-loving Father, God, is near.
Whatever evil claims to be;
I know His Love is guiding me—

I shall not fear.

Anne B. Marley
Austin, Texas

*Minister, St. Paul Evangelical & Reformed Church, Lansing, Michigan.

**From a story by T. Z. Koo which will be found in Story Facts.



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David A. MacLennan*



Who is the author of this Christmas creed? My friends the ministers of New Haven's Congregationalist (United) Church of the Redeemer, Dr. Robert Luccock and Mr. Thomas Campbell quoted it in their 1959 Christmas letter.

**"We believe that mistletoe is more significant than missiles;
We believe that Bethlehem's star outshines man's satellites;
We believe that the Wise Men's gifts have not suffered from inflation;
We believe that the fear of the Shepherds is more healthy than the fear of rockets;
We believe that Joseph's dreams still outwit Herod's hate;
We believe that our journey to the Manger is more important than a trip to the moon."**

Let cynics sneer at our naive confidence, and literalists carp at a sensible person's belief that ancient Christian symbols are mightier than missiles, satellites and rockets. These Christmas affirmations we truly believe. May you and I open our lives to the mysterious Spirit who came in the Child laid on the doorstep of the world at the first Christmas.

With the sermon suggestions which follow I hope to be back on schedule with these homiletical hints to busy preachers! My leave of absence took me not only overseas for four months, but took me out into "the wild blue" where calendars and commitments to editors exercised too little authority!

Sermon Seeds

I

"Christmas is the Greatest". Text—John 1:11, 12—"He came to his own

*Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.

home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God." "Christmas is the greatest" sounds as if a teenager, brought up in a Christian family, member of a church youth group, was making an enthusiastic comment about the festival we celebrate December twenty-fifth. It is the greatest of seasons for little children and for older persons who are young in heart. "Christmas is the greatest" could be the appraisal of a mercenary merchant, too. Sales skyrocket in our stores. In our so-called acquisitive society, comes Christmas and an immense number of persons throw caution and canniness to the winds and let their generous impulses take over. A bereaved soul could use the same comment and add words of scalding bitterness: "Christmas is the greatest—yes, the greatest in loneliness. What a life in which your dearest is snatched by death; in which the best seems at the mercy of the worst!"

Nevertheless, in ways deeper and better than any of these persons may suspect, "Christmas is the greatest". In what way? Said a preacher named A. Ernest Evans, (1) "Here is the greatest fact in the story of mankind. (2) Here is the greatest tragedy in the story of mankind. (3) Here is the greatest hope for the future of mankind." (See *Sermon Outlines from Sermon Masters*, collected by Ian Macpherson, pages 82, 83. Abingdon Press, Nashville, 1960)

Let us walk around these declarations. (1) Christmas is the greatest event which has occurred in history. "He came," says John, the writer of our fourth gospel. The infinite and eternal God who has been sought by so many of his human creatures, through different ways, religions, philosophies, cultures, came in the child of a Jewish maid nineteen hundred years ago. And in Palestine, a tiny land not much more than the size of our state of Vermont.

And in a stable-cave in Bethlehem. Even today, with the tremendous influx of Arab refugees from the state of Israel, Bethlehem has 90,000 residents, and still looks like the "little town" of Phillips Brooks' hymn. Everybody knows the couplet,

**How odd of God
To choose the Jews**

attributed to W. N. Ewer. Cecil Browne delivered a salutary rebuke in his response:

**But not so odd,
As those who choose
A Jewish God,
Yet spurn the Jews.**

Of course the God who took up residence in the human Jesus was not, and is not "a Jewish God" or a white, Protestant or Roman Catholic God. He is the God and Father of all mankind, because he is the God and Father of the Lord Jesus Christ. But the astonishment remains: the great God whom so many sought, revealed himself as seeking us and all men. "He came" through the gateway of human flesh to Mary, wife of one Joseph the carpenter, in a certain place at a definite time. Unlike founders of some other world religions, Christianity like Judaism, is rooted in history. "He came". Christianity claims that in a way unique, God disclosed, unveiled, revealed himself in this One who came. Theologians speak of this claim as "the scandal of particularity." But this "scandal" is true. If we would make contact with complete reality, we must do so through Jesus Christ. "No one comes to the full knowledge of the Father, except by me," he is reported to have said during his brief ministry.

(2) "Christmas is the greatest" tragedy in our human story. "His own received him not." Our Revised Standard Version says, "He came to his own home, and his own people received him not." Dr. J. B. Phillips in verses 10 and

11 renders the words: "He came into the world, the world he had created—and the world failed to recognize him. He came into his own creation, and his own people would not accept him." To reject any human being is tragic. Who can measure the misery we cause a child, or a grown-up, by refusing to accept him as a person worthy of our confidence and affection? Who can accurately estimate how much harm is caused other innocent persons by one who has experienced rejection and reacted violently or viciously? "I hate everybody!" said a mentally ill person when asked why he committed an atrocious crime against human beings he did not even know. Did the hatred begin in a soul warped and twisted through the intolerable pain of rejection? God in Jesus was rejected. Being divine in his obedience to God and divine in his unquenchable love of his fellow-humans, Jesus never grew bitter, hard, or hostile. But think of the misery our rejection of Christ and his way has brought upon ourselves and others. Personal relationships deteriorate. We exclude ourselves from inner harmony and peace. We complicate living for others, and contribute to the tensions which frighten serious students of world affairs.

(3) "Christmas is the greatest" hope for mankind's future. When Christ is welcomed for his own sake, when he is accepted as the answer to our deep personal problems and to the problems of society, we can help God shape the tomorrows into something fair, just, peaceable. "But to all who received him, who believed in his name, he gave power to become children of God." (RSV). What is it to receive him? What does it mean to believe in his name? Does it mean anything less than to commit ourselves to him, to his love and direction, to trust him as our Saviour, Master and friend? Do we not need the "power to become" which he conveys?

"O come to my heart, Lord Jesus"

and to every room of my life, and to my home and family, and business, and into my thinking and acting as a citizen;

"There is room in my heart for thee."

• • • •

11

"WHAT CHILD IS THIS?" Text—Luke 1:35—"... the child to be born

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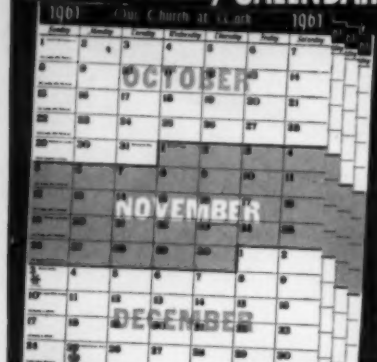
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will be called holy, the Son of God." "What Child is this?" is the question of a familiar and lovely Christmas carol. In the view of many moderns, this is where Christmas and Jesus should be left—in a Christmas carol, a Yuletide song, a bit of poetry sprinkled with sparkling dust. Only the dourest among us would insist in holding a theological debate at what should be the loveliest of all children's parties. Nevertheless, if Christianity is to be more than a vague kind of humanism, more than a part of the "religion in general" which is popular in the western world, we must ask why do we insist in keeping Christ in Christmas? As a professor of Boston University School of Theology (Dr.

Donald T. Rowlingson) asked in a thoughtful article not long ago (*The Christian Century*, Sept. 14, 1960), "No Other Name" whereby human beings can be saved; in what sense is this true?" Fine, ethically-minded students and older citizens frequently ask the question, "But why get worked up about theological questions, when Christianity is living in a Christian spirit? Isn't all we need to be kind, loving, thoughtful of others?"

Certainly what we need is to have the Christian spirit. But this is something you don't go and get as you would a package of vitamins, a can of metracol, an injection. Before the spirit of Christ can take up permanent resi-

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dence in us, we must decide that he is significant enough to be the true master of our lives. You and I must ask the right questions about the Person in whom the faith centers. To quote Professor Rowlingson in the article mentioned:

"If Christianity is to mean anything at all, it must stand out from everything else with unique, particularistic, and exclusive features. It must even be intolerant of many things in order to be something individual and distinctive. To say that this is a bad thing is like saying that a hand should be a foot."

Our contemporary Protestant theologian stands with the great Church throughout Christian history when he insists that unless we can say "there is no other name under heaven given among men by which we must be saved," there is no reason for Christianity to exist. Why is "there . . . no other name"?

Every preacher will treat the theme in his own way. Certainly all of us will do well to think through again the Christology of the Church, and clarify our own. Many scholarly books on the theme are available. One small paperback book of singular clarity and cogency is the one by Bishop Stephen Neill, "Who is Jesus Christ?" published, I think, in 1957 by the *Christian Books* publisher. Soon on this side of the Atlantic, the recently published volume of sermons by Dr. Leslie D. Weatherhead will be issued. I saw a copy in Scotland in August. The British edition is published by Hodder and Stoughton, Ltd., London and is entitled *Key Next Door*. In it there is a Christmas Day sermon, "This Child Was Different." I am sure that Dr. Weatherhead who recently retired from a notable ministry at London's City Temple (to be succeeded by the able young minister of Chalmers United Church, Ottawa, Canada, The Rev. Leonard Griffith) would grant permission to use his outline. Of course we would acknowledge Dr. Weatherhead as the original source of it. His text was Hebrews 1:1. The English preacher's affirmation is that when God spoke through Jesus Christ he spoke finally and with a tremendous difference from the Word he spoke through the prophets. Here are the differences as Dr. Weatherhead sees them:

- (1) "He was different from the beginning.
- (2) "He was different in what He became.

- (3) "He was different in what He did for the world."

Under (1) the preacher discusses the Virgin Birth. While he does not regard the belief as essential to Christian faith, he asks that we "hold it . . . awaiting further light."

Under (2), Dr. Weatherhead holds that Jesus became the only One who lived our human life who demonstrated divine life and love, *gave* forgiveness where others taught forgiveness. Under (3), Jesus Christ has done for the world only what the gracious, seeking, saving God could do.

Your own answers to the question, "What is this Child?" "Who is he?" may mean more than even those of an outstanding preacher. Somewhere this outline originated: (1) Jesus is the one who shows us the nature of reality. He reveals the nature of God. (2) He saves us from the worst and saves us into the best. Above all others he gives us what the Bible calls "newness of life" here and now, and hereafter and forever. (3) He brings God as the loving divine Father near. There is now no road which he will not travel with us, no place where he is not, no experience through which he will not go with us.

III

How Wise Are You? It is a question for Christmas. Text is from the haunting nativity story of Matthew, chapter 2, verses 10 and 11: "When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh." (RSV).

How wise are you? No, this is not a moralistic homily to gently or harshly rebuke you for injudicious buying of Christmas gifts. Nor is it a warning to restrain yourself at office parties and other festivities now a part of the season. It is assumed that men and women who are intelligent enough to come to church are sensible enough to act wisely in other places! The question should be put more specifically, "Are you wise enough to worship the highest?" These mysterious travelers from the East of whom we sing in more than one Christmas song, have been known as the wise men. They were wise enough to worship the highest when they saw it even in the most extraordinary en-

vironment, and in a newly born baby. Are we wise enough to make our journey to our Bethlehem, the Church of Jesus Christ not only to share the excitement of the children, to see the decorations, to join in the Old Christmas hymns, and hear the organ and the choir? Are we wise enough to come to worship and adore the great God who comes in such "a little thing"?

(1) Are we wise enough to "stay ourselves and wonder" (as an Old Testament prophet bade his readers do) at the marvel of the Incarnation? When wonder wakes we begin to grow as persons. When we lose our capacity to be astonished or surprised we have stopped living in depth and height and breadth.

(2) Are we wise enough to worship that we may receive God's help to bear the burden of being ourselves, and to gain strength to bear the burden life says we must carry? Who was it said that whoever prays truly, rises from his knees a stronger man? To worship is to pray, to praise, to ponder the truth about life which God transmits in many ways, but chiefly and most clearly through his own Word made flesh in Christ.

(3) Are we wise enough to worship the highest when we see it, that God may work his miracle in us? For it is almost a law, that human beings become at least spiritually and morally like that which they habitually admire and seek and love.

Incidentally, a sermon on the same theme but treated differently will be found in Dr. G. Ray Jordan's book of sermons, *Religion That Is Eternal*, The Macmillan Company, New York, 1960. pp. 40-54.

* * * *

IV

Let This Truth Take You Through 1961. A New Year's message. An alternative title might be, "Vertical Knowledge in the New Year." Text: John 14: 9b—"He who has seen me has seen the Father." Commonly we preachers say, "You need this particular truth for the days ahead." Or, "take this truth with you . . ." Today as we confront the uncharted and unforeseeable stretch of time before us known as 1961 I would ask you in Christ's name to let this truth take you. What truth? The truth that is in Jesus Christ. He himself made the astonishing claim, "I am the truth." He also promised to go with those who followed him in their trust,

obedience, love and service—all the way, and all the days, to the end of the end. "Lo, I am with you always," he said.

One of Scotland's most effective preachers and ministers is the Rev. Murdo Ewan MacDonald, senior minister of the great St. George's West Church of Scotland, Edinburgh. When I was there last August a recent sermon of Mr. Macdonald's was distributed to the St. George's people. Its theme was this staggering claim of our Lord, "I am the truth." Mr. Macdonald (only venerable fathers of the Scottish clergy have to have their divinity doctored!) said this: "If Christ is the Truth, we can rest secure in the knowledge that nothing evil man can may do or devise can defeat his purpose in history, and we can dedicate ourselves to his cause, confident that, simply because he is the truth, he is indestructable and invincible." The Scottish minister acknowledged that the Jesus of long ago never suggested that he was the truth in every direction and department. We must not look to him for enlightenment in fields of biology, bio-chemistry, medicine, astro-physics, or "the intricacies of modern economics." What Jesus knew himself to be, and what subsequent

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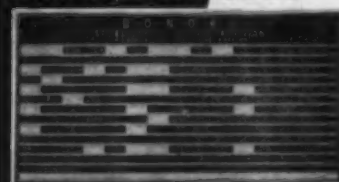
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centuries of experience have confirmed, was the truth about God. "When it comes to what I call vertical knowledge, the inquiry into the nature of ultimate reality, there is only one Person I go to—the greatest mora; teacher, the supreme spiritual genius, the Christ who claimed to actualise in his own person all that we need to know of God."

Why not reflect on Mr. Macdonald's threefold emphasis on Christ as the truth? You could say that this able Scot suggested the three aspects of the truth which Christ embodied, and communicates today: (1) God is a Person. Personality is surely the highest form existence takes. God is not a great noble grandfather; he is not a kind of four-dimensional screen figure of a human being. He is a person in the sense that he has personal qualities, and has personal dealings with his human children. We may say to him, "Thou" . . . (2) God is a Friend. This makes all the difference when we believe it. This cosmic mystery, this universe, is not cold, impersonal, indifferent or hostile to our little aspirations, dreams, failures, hopes. "When you pray," taught Jesus, "say, Our Father . . ." Think of Jesus and his friendships for all sorts, types, conditions of men and women. Think of what he did for them. As Jesus was then, God is eternally. We can trust and not be afraid this next year, this next week, this next hour. As David Livingstone said, we have the word of a gentleman who has never yet broken his word.

(3) God is our Father. Jesus was not the first to call God "Father". In the Gospels Jesus used "Father" over 100 times. But he gave new content, new depth to the name. Think of the implications of the belief that more than judge, king, creator, God is more like the best father than anything or anyone else. Think of the difference it must make to our attitude toward other people, whatever their profile, their color, their accent, their behavior! Others are our brothers or sisters. Let the Truth go with you into tomorrow. Let One who is the truth go with you on every way you take. He will, if we will. We will if we say, "Lord I will follow thee, trust thee, serve thee."

• • • • •

Parson's Books

-of-the-Month

New books have been collecting, like friends at an airport or railway station or front door, awaiting my return. Most of them are worth becoming better ac-

quainted with than a pat on the jacket and a few quick glances. One is a paper back edition of a now well known favorite: *Letters to Young Churches*, J. B. Phillips' lively translation of the New Testament epistles. Published on Sept. 12, 1960, by Macmillan's it retails for \$1.25. At this price a church or church school could by a few copies and get some high school and college people reading this exciting version. Another book is an older one than Dr. Phillips'; it appeared first before even I was born! The author was a low-church, evangelical Anglican bishop, Dr. John Charles Ryle; he died in 1900. The title is *Practical Religion: Plain Speaking on the Duties of Professing Christians*. It was issued last June by Thomas Y. Crowell and Co., New York 16, N.Y. and sells for \$4.50. There are 324 well-packed pages in this manual for growing disciples. Scarcely an activity of the maturing follower of Christ is omitted, and the exposition is biblical, direct, and clearly outlined. This is individualistic Christianity with deep concern for "growth in grace." Bishop Ryle was a Puritan and took a dim view of much that some of us would feel harmless or even desirable for the development of Christian personality. But he is at least honest, searching, and no "bland leader of the bland."

Thomas Y. Crowell Company has published another book of a different type I want to read carefully. It should not be an onerous task for the author. Dr. Albert Vorspan writes with a deft touch, and in this volume writes biographies. Title? *Giants of Justice: Great American Jews of this Century and Their Contributions to Social Justice*. Pages number 260. Consider some of the chapter titles: "Louis Brandeis—from assimilation to Zion. The Supreme Court." "Lillian Wald—Angel of the East Side." "Albert Einstein—Poet of Science." "Stephen Wise—God's Angry Prophet." "Herbert Lehman—Public Servant." If you suspect that you have some anti-Semitism lurking in the dark recesses of your mind or emotions, this book is for you. If you wish to be inspired by inspiring biographical sketches of creative personalities, read it.

Spiritual Therapy by Richard K. Young and Albert L. Meiburg is surely a pastor's tool or tool-kit. Published by Harper & Brothers, 1960, it does what the jacket claims for it, answers the question. How does the physician, psychiatrist and minister collaborate in healing? Here are case histories of patients suffering from diseases common

to many. Here are illuminating, and often inspiring records of how the physician and pastor engaged in a combined operation to help the divine Physician work his healing. If as a pastor you wonder how you could best help a person suffering from heart disease, asthma, skin disease, anxiety, peptic ulcer, or from post-childbirth depression, as from other disabilities, this book will be next best to a course of clinical training. You will feel too that the motto over one of our greatest medical centers (Columbia-Presbyterian New York City), states a simple fact: "For from the Most High cometh healing." The book's price is \$3.50 and well worth it.

• • • • •

Notable Quotes

"Feed my sheep", the Master said.

"We will feed them, Lord; Trust us!" we cry.

We kneel before the altar of human need;

We offer Thee our hearts, our hands,

Our knowledge, and our skill; Supply us with the healing touch, O God.

We rest our concern for those in Thee,

Knowing full well that we, too, Will someday stand where they now stand

Or lie or sleep or hurt, And when that day comes for us, may we

Accept the acceptance they give to us,

Simply and with simple trust.

—Russell L. Dicks, *Toward Health and Wholeness*, pp. 148, 149. The Macmillan Co., New York. 1960. \$3.50

• • • • •

For is this not the destiny of the Jew? To pick up the weighty burden and the ancient task passed down from hand to hand through 110 generations; to be a peculiar people, a servant of God, and a giant of justice in order to

Make the right to go forth unto the nations.

To break not the bruised reed Nor the dimly burning wick to quench;

To make the right to go forth according to the truth;

To fail not nor be crushed Till we have set the right in the earth;

To be a light to the nations, To open the blind eyes, To bring forth the prisoner

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from the dungeon,
And bring them that sit in darkness from the prison house.

—Albert Vorspan, *Giants of Justice*, page 260. Thomas Y. Crowell Co.

Believers, if you would have an increase of happiness in Christ's service, labour every year to do more good . . . The compromising lingering Christian must never expect to taste perfect peace. **THE MOST DECIDED CHRISTIAN WILL ALWAYS BE THE HAPPIEST MAN.** —the late Bishop John Charles Ryle in *Practical Religion*, page 167. Thomas Y. Crowell Co. 1960.

When one receives an extravagant compliment, one should not jump to the conclusion that it is entirely due to a pleasant manner or helpful skill. There is no harm in taking a piece of it, but one should not eat it all. Surely part of it belongs to someone else and has been offered to the doctor through displacement as a result of causes originating within the patient.—physician quoted in *Spiritual Therapy*, pp. 107, 108.

Jest for the Parson

After his first few weeks at kindergarten Johnny came sadly to his father. "Daddy", he said, "I'm afraid I'm going to flunk out of kindergarten." "Don't worry," said daddy reassuringly, "I don't believe you can flunk out of kindergarten." "Well," said the serious kindergarten, "I'm likely to fail sandbox."

FULFILLMENT

Through field and meadowland today,
I watched the gentle spring unfold
Sweet promises of love and life,
In bud and bloom again retold.
And clearly then, I saw God's face—
I watched Him move upon the land;
In blossom-words He spoke to me,
In simple faith, I touched His hand.

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Problems of the Minister's Home

W. J. McKeachie*

Every profession has its occupational hazards. The pastor's wife is no exception. She faces special stresses, which few of her husband's parishioners understand. Knowing these stresses should be helpful not only to the pastor's wife but also to the pastor and his parishioners.

Some of the problems which pastors' wives have are almost inevitable results of marrying a minister. Ministers are dedicated to the service of their congregations. Most women who marry ministers dedicate themselves to the same purposes, but in many cases when they marry the man they love they have no conception of the special commitment that will be required of them as minister's wives.

Number One:

The Minister's Time

The demands upon a minister's time are numerous, and worse, they're likely to come at almost any hour, particularly at hours that are inconvenient for the family. As a mother, the pastor's wife would like her husband to spend more time with the children and with her family. As a woman, she'd like to have a little more of his time and attention for herself. As manager of the household, she'd like to be able to plan meal-times, social engagements, and the inevitable everyday routines of shopping, dental appointments, and housework. These are important things for a woman, but they not only conflict with the demands of the situation, they conflict with her own dedication to the goals of the ministry. Every time the wife begins to feel irritated about the fact that her husband is not home on time for supper because some person has come in with a problem, or that he can't come when he's supposed to help with the children, or that an unexpected church meeting prevents him from watching their daughter perform in a school play, she can't really admit this feeling of annoyance, because she would feel guilty

about interfering with his ministry.

This problem of demands upon a husband's time isn't unique with the pastor's wife. Wives of other professional people have the same problem. The doctor's wife, for example, has to recognize that her husband's time is really not hers. But, for the wives of other professional people, the conflict may not be so likely to become unconscious, because the doctor's wife, the professor's wife, the wife of a lawyer, isn't so likely as the minister's wife to have made a commitment to her husband's profession. Whenever the minister's wife makes demands upon her husband, she is likely to feel that she is interfering with the important task which he has. And so, a conflict arises which is difficult to resolve.

Number Two:

The Wife's Time

Recent studies of how housewives spend their time indicate that the average housewife is seriously pressed for time. Despite all of our labor saving equipment, most women are still overworked by a standard of a forty-hour week. The modern woman has to play the role of chauffeur, mother, seamstress, dietician, cook, bookkeeper, waitress, secretary, scrub woman, handyman and wife. She may even have to do all of these in any one day.

Not only does the pastor's wife have all of the time pressures of other women (and to be a *model* housekeeper), but she is also expected to play an important role as the assistant minister of the church in charge of everything her husband can't do. Some pastor's wives are expected to teach Sunday School. Others make sure that the Women's Association is working well. Others are expected to listen to complaints and problems which people are afraid to discuss with the minister himself. Often she must be able to substitute for her husband with little professional religious training or background. With such pressures it's easy for conflicts to arise. Ministers' wives have needs for recognition, for success, for

admiration, just as everyone else does. Many ministers' wives have given up careers of their own in order to marry a minister. Some of them were training to be missionaries, or religious education workers, others for careers which were totally unrelated to that of their husbands. Frequently, the minister's wife has been a leader in church activities all of her life. She's grown up in the young people's groups in the life of the church. So it's tempting to her to assume a role of leadership in the Women's Association or in the Sunday School or in some other church activity. She can satisfy needs for recognition, power, and status through these activities in the church. A particular danger exists if her husband isn't satisfying her emotional needs, because she may be able to make up for emotional deprivation at home by being extra busy in the activities of church. The church can provide an escape for the frustrated pastor's wife.

But this isn't a satisfactory solution to her problems. In the first place, the church may be quite willing to have the minister's wife do the work which no one else will do, but there may be other women in the church who covet some of the status and recognition which goes with certain positions in the church organizations. Though her efforts might win her prestige and recognition, she has always to think, "Is it better for the church if I go ahead and do this job and get it done right, or is it really worth the cost of having Mrs. So-and-So unhappy because she didn't get elected?" Oftentimes she has to decide that her husband can't afford to have another woman or a group of women unhappy and complaining that the preacher's wife is trying to run everything in the church.

Number Three:

Problem of Communication

The pastor's wife who assumes a role of leadership in the church may also actually find herself in conflict with her husband. As a leader of a group like the Women's Association, she's

*Dr. McKeachie is affiliated with the Department of Psychology, University of Michigan, Ann Arbor, Michigan.

expected to represent the causes in which the women are interested. But when their representative is also the pastor's wife and the women's interests come into conflict with the interests of some other important group, such as the Board of Trustees, she and her husband are in trouble. Because she is their leader, the women expect the pastor's wife to convince her husband of the necessity of carrying out their plans. As a leader in their group, she is likely to feel strongly the importance of the things which the women desire. Her husband, subject to other pressures, and approaching problems from a different perspective, may not see these problems the way she does. Thus, the parsonage family in addition to normal marital conflicts, added conflicts resulting from their roles in the church. The result may be an unhappy one, not only for the church, but for the minister and his wife as a married couple.

Most pastors' wives take their duties as wife and mother seriously. But the pastor's wife also has a commitment to serve the church. When she spends time on church activities and with the church groups, she is likely to feel guilty about neglecting her family and her husband. When she spends her time at home, she is likely to feel guilty because she is not doing her part to help her husband's ministry. When she takes part in community activities outside the church, she feels guilty about neglecting both the church and the home. And so, she is in a situation which is a major source of conflict.

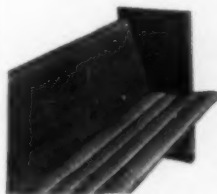
Most groups have some regularly established channels of communication. In large organizations today, there are written directives and tables of organization telling who is supposed to tell whom, what. Studies of communication, however, show that tables or organization are inaccurate pictures of communication channels. Almost invariably there are certain people in groups who are in positions which make them channels of communication. Information is coming into them, others are asking information from them. Quite often the key people in communication aren't the people who stand out on the formal organizational chart of the group.

The pastor's wife is in such a position in the church. She is close to the heart of the church. She knows the people in the church. Through her participation in church activities, she is able to keep up-to-date on almost everything important that's going on in the church. Both the pastor and parishioners are

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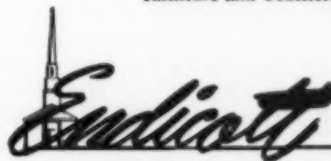


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likely to recognize this and to utilize her as a source of information. Her husband is likely to want to know about things with which she has come into contact which will help him to understand how the people are feeling about something that's happening in the church. Members of the various groups she is in contact with are likely to want to know what is going on in the Board of Trustees or other groups with power.

But there is an important other aspect of her role which complicates her communication function. That is that pastors need someone to talk to. Because of his position, a pastor cannot confide in a member of the church. Serious problems are brought to him. He needs to talk to someone to obtain reassurance, to test out his ideas, or to get a new viewpoint. Naturally he turns to his wife. Wives are important sources of

reassurance and support. This is true for all husbands. But in the parsonage the minister is especially dependent upon his wife for support, because he has so few others with whom he can talk freely. Conflicts arise for the wife when she possesses information which she knows would be very interesting for her friends, information which they're anxious to get.

The motives of the minister's wife may be quite honorable. Typically, the minister's wife is a sympathetic woman, warm hearted. She knows that others would be sympathetic too if they only knew the truth. The conflict is obvious.

Number Four:

The Problem of Parenthood

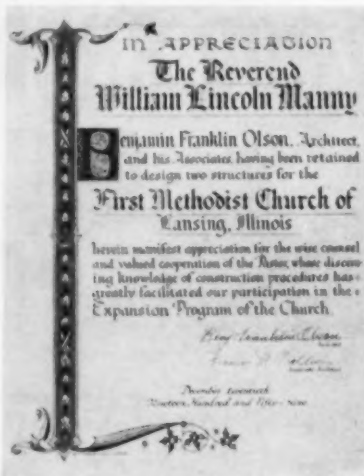
So much has been written and said about the problems involved in trying to raise model children and be a model family that I will not repeat them here. What has not been recognized, I think, is that despite the many social contacts the minister and his wife have, the minister's family is, in some senses, isolated. Because of their position most of their contacts with other people are in contexts in which they must play their expected roles. Seldom can they simply let their hair down and relax; always they must be on good behavior. This puts special strains on the home. Everyone needs some chances to be himself—to blow off steam when he's angry, to ask for sympathy when things are going badly, to kick up his heels when things go well. Most of us can do this with friends, but most ministers can't. As a result, the home is virtually the only outlet for emotions and the minister's home is thus likely to be more highly emotionally charged than a typical home. This means that the ordinary problems of adjustment become especially intense and critical.

Resolving Conflicts

Probably the first step in resolving a conflict is to recognize that you have it. This may sound absurd, but it's true. Most of our unhappiness is caused by. Obviously, one can't just dredge deep down into his unconscious and dig out conflicts we don't know that we have, what the psychoanalyst would call the "real" reason for the things he's doing. But sometimes we can stop to think and say, "Why do I feel this way? What sorts of needs are being blocked that make me so on edge in this particular situation?"

Let's go back to our first conflict, for example, where we saw that the minister's wife may be annoyed because her

CITATION OF APPRECIATION



Prior to entering the Ministry, William L. Manny, Pastor of the First Methodist Church of Lansing, Illinois, worked in the building trades. When the firm of Benjamin Franklin Olson, Architects, completed two buildings for this church, they showed their appreciation of the co-operation and rapport between their firm and the Pastor by presenting him with an illuminated Citation of Appreciation. The presentation was made at the Service of Dedication.

husband comes home in the afternoon and says, "Well, tonight I've got to go to the Mother's Club and the Men's Club is tomorrow night." Usually, the minister's wife, in a situation like this won't say anything. When she does, she probably says something like, "I think you ought to spend some more time with the children." It is very seldom that she will say, "I'd like to have you to myself sometime." Because she fails to recognize the source of her annoyance, it continues. It builds up. Her husband comes home from the meeting, needing some peace and quiet and love. He finds that his wife is cool, distant and perhaps rather suspicious of how nice he's had to be to all the other women in the group that he's been in. Instead of courting her, he becomes silent. If the situation continues night after night, he doesn't mind being away from home quite so much, and things may go from bad to worse.

Once the pastor's wife recognizes that she is irritated about a situation, the

second step in a solution is talking things out. Most of our conflicts involve other people, and frequently the most important part of working out the conflict is to get it out in the open and talk it out with the other person. When we have recognized the conflict, we can usually begin to work out some solution if we simply bring it into the open with the other people who are involved.

The third principle of conflict resolution is one which has been experimentally tested in research on problem solving—relaxation. Dr. Norman Maier of the University of Michigan, Department of Psychology, has done a good deal of work on frustration in rats. He found out that if a rat is frustrated for a while, the rat will persist in jumping toward a door which he knows is locked. In frustration, we seem to be like these rats of Dr. Maier's. We keep banging our heads against stone walls. We keep trying the same solution time after time, never improving our situation, continually making things worse and making ourselves unhappier. Dr. Maier's work, and that of others, seems to indicate that in situations like this, about the only thing that will help is to get away from the problem for a while, to relax! Frequently the solution does come to one, and he is able to see that if he just acts a little differently, things will work out. Thus, when things are going badly, it may be more profitable to plan some fun than to work harder on the problem.

These general principles—(1) trying to recognize our conflicts, (2) bringing them out into the open where we can talk about them, (3) getting away from them or relaxing when it seems that we're in a hole and can't dig ourselves out of it—would apply to almost any conflict, but they don't indicate the resolution of any specific one, because each person has to resolve his conflicts in terms of his own personality. Some pastor's wives would be unhappy if they spent most of their time at home and never had a chance to dress up and see other people. Others are probably more likely to be unhappy when they're continually being asked to go to church affairs, and don't have time to devote to their homes.

The important thing is that the pastors' wife adjust to the demands of her job, a job which is a very important one. There are a great many satisfactions in the life of the ministry and of the minister's wife. But one cannot experience these satisfactions—she cannot do

a good job of serving the congregation—unless she herself is a happy person.

There are a great many demands upon the minister's emotional resources. He has to be able to give a great deal to the people of his congregation. The only way that he can get recharged with love for his congregation is through experiencing the love of God and the love of his own wife and family.

(end)



Christmas Filmstrips



Scene from "The Christmas Story," produced by Cathedral Filmstrips.

The filmstrips which are listed here arrived too late for mention in our November issue.

FROM CATHEDRAL FILMS

BELLS AT CHRISTMAS. Forty-six frames; twelve-inch record with impressions on both sides. Christmas program produced by Cathedral Films for Augsburg Publishing House. Script by D. H. Johnson; art by Carol and Earl Marshall; choir music by Concordia College Choir. Producer, James K. Friedrich. Filmstrip, \$6.50; record, \$3.50.

The story of the bells in this sound-strip covers a period from Advent through Epiphany. The story is based around four candles: the Candle of Prophecy (Advent), the Candle of Bethlehem (Christmas), the Candle of the Shepherds, and the Angels' Candle (Epiphany). The story is developed around the scriptural account and national customs. Folk customs include the practices of Germany, Norway, England, and Spain. During the entire program the music of the bells is played

on a Maas-Rowe carillon and a Wurlitzer organ.

The blending of the story introduces practices which were new to this reviewer.

One feature of this program is that the recording has been imprinted on both sides. On one side is what the producer calls the "recorded service"; on the other, the "participating service," which is a good pattern for its use in local churches. Members of your own school can take the parts of those which have been recorded.

PARABLES FROM NATURE. Series One. Each filmstrip runs from twenty-five to thirty-two frames. The text has been written by J. Calvin Reid; sound effects, by M. Anderson. Filmstrips with manual, \$5.00 each; records, \$2.50 each. Set of six filmstrips and three records, \$33.75. Complete series (Parts One and Two), \$67.50.

These filmstrips are not primarily for Christmas, but their use at the holidays will interest the little children. The author has sought to interpret the parables of Jesus through the magic stories of vegetable and animal life. In this series the lessons are taught by Bushy, the Squirrel; Bootsy, the Lamb; Corky, the Crow; The Fairy Ring; Bruso, the Beaver; and The Wind and the Seeds. **PARABLES FROM NATURE.** Series Two. Six filmstrips with three twelve-inch records, interpreting the parables of Jesus as did the series above. The text of the second series was written by J. Calvin Reid, with the sound effects by M. Anderson.

The subjects of this second series are The Busy Bee; School Days in the Ocean; The House of the Wren; Justus, the Ant; Chuckie Chipmunk; and Peppy, the Pup.

These two series are unique in religious teaching. The author, the artist, and the sound effects give fascinating stories for children, while the hook at the end makes it impression.

We think that the boys and girls who hear and see these programs will have a good introduction to the parables of the Bible.

FROM FAMILY FILMS

CHRISTMAS IN THE FAMILY. Forty-five frames and one twelve-inch record with the script impressed on one side. Text by Margaret Redfield; illustrated by Esther Bell; narrator, Victoria Gregg.

Mrs. Morris, a lonely widow, watched the Carter family in the next house make their preparations for Christmas. Mr. Anderson, the bachelor mail car-

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rier, visited with the little children in the home on his pre-Christmas calls. The climax of the Christmas celebration was to be the arrival of Grandpa and Grandma. But a storm kept Grandpa and Grandma away. The children were broken-hearted until someone suggested that they might get some substitute grandparents just as their school provided substitute teachers when the regular ones were ill.

Of course you already know how it worked out. Mr. Anderson became the substitute grandfather while Mrs. Morris served as the substitute grandmother. They did not come empty-handed, though. Each brought a gift to remind the family of days gone by. Mr. Anderson brought Christmas tree stringers made of cranberries and popcorn. Mrs. Morris brought a sugar plum Christmas treat.

Airlines Clergy Bureau

A Clergy Airline Bureau which can issue identification cards for special clergy rates on planes has been set up at the Municipal Airport, Sacramento, California. An application card will be sent you if you address the inquiry to that bureau at the Municipal Airport, Sacramento, California.

NEW BOOKS

WORSHIP

PRAYERS FOR YOUNG PEOPLE, *For Personal or Group Worship*, by Herman N. Beimfohr. Fleming H. Revell Company. 128 pages. \$1.95.

Approximately seventy-five prayers for young people are in this volume, the work of the leader of a Wesley Foundation at the University of California at Los Angeles. Each one is related directly to a scriptural text. Each one is written as though in blank verse. Each speaks in the language of youth, based on the wide experience of Dr. Beimfohr with college students.

These prayers put God first and man's need second. The thesis running through all of them is that man responds to God's initiation. They are to be commended to college age youth especially.

H.W.F.

PASTORAL PRAYERS THROUGH THE YEAR, edited by Robert L. Eddy. Charles Scribner's Sons. 191 pages. \$3.50.

This is introduced by a brief but quite helpful statement on prayer and worship, especially the place of the pastoral prayer. Then there are nearly one hundred prayers, one or more for each Sunday of the church year, with many occasional prayers, for commencement, Mother's Day, Rural Life Sunday, retreat conferences, the opening of school, and the like.

Some fifty writers are included in these prayers: ministers, teachers, denominational and world council leaders, with six by Mr. Eddy himself. As suggestions for creating one's own pastoral prayers, the book has real value.

H.W.F.

THREE PATHS, by Samuel Dresner. Harper & Brothers. 124 pages. \$3.00.

This is an unusually thoughtful devotional book, to take its place with the finest of the Christian tradition. Yet it is by a Jew, Dr. Samuel Dresner, rabbi of Congregation Beth El in Springfield, Massachusetts.

His three paths are prayer, humility, and compassion as ways to God, relating man to man and man to God. Each section is alive with faith in both God and man, an antidote for the common emphasis in recent days upon the degradation of man.

Continually Dr. Dresner goes back to old legends and tales of the Hasidic teachings to illustrate his thesis, teachings that reveal deep insight into the ways of God with man and man with man, humorous, witty, kindly. He does not interpret these tales. He uses them to clarify his own interpretation of the life of faith as revealed in his scriptures, our Old Testament.

A clue to his insight into prayer is seen in his statement that prayer is not to get something, but to be with Someone. He does not follow the popular school of those who would use God as a means to their own ends. He sees God as the compassionate One seeking man, who was made in his own image.

His aim in part is to reveal the wonder of God, which alone can truthfully give man a sense of real humility. Out of this insight into the nature of God and man comes compassion. For Dr. Dresner the meaning of compassion lies in this: "To know the needs of men and to bear the burden of their sorrow is the most profound way in which we love our neighbor."

This is a remarkably fine book to put alongside of the better of those of the strictly Christian tradition.

H.W.F.

CHURCH BUILDING

FASHIONS IN CHURCH FURNISHINGS, by Peter F. Anson. The Macmillan Company. 383 pages. \$10.00

I MARMI: Nell' Arte Ecclesiastica, by a committee for the diffusion of Carrara Marble, Italian Trade Commissioner, Los Angeles 14, California. 106 pages.

Here are two remarkable books. The first one has been sent to us for review. While Macmillan is the American distributor, the volume itself was printed in London. It is an intensely personal book. The author, who has had many

books on various subjects published, has gathered his material through the years. There are many illustrations. Eighteen of these are photographs. The bulk, however, are pen sketches by the author. These are used to help interpret the text through the thirty-one chapters of the volume.

It purports to be a history of church furnishings during the hundred years beginning with 1840. Primarily it deals with the Church of England, although the free churches and the Roman churches are included in the study. If you think that the liturgies and chancel fittings of the English church have followed without change the traditions of the past, this book will enlighten you to the facts in the case. The practices of liturgy changed from decade to decade, and the chancel fittings as well. In some eras a cross on the altar was "legal"; in other periods it was "illegal." The use of decoration ("garnishing," the author calls it) flourished in some periods; in others simplicity prevailed. There were eras of baroque design followed by simplicity and then back again to the baroque. There were periods of the high pulpit which might be followed with a low ceiling and low pulpit. So it went.

The author evidently enjoyed gathering material for this volume, and his interest speaks from the printed lines and pictures. It is well worth the price asked to anyone who has an interest in things ecclesiastical and liturgical.

The second book, entitled *I Marmi: Nell' Arte Ecclesiastica*, comes to us from the Italian Trade Commission of Los Angeles. It consists largely of a series of pages without editorial copy but containing very fine black-and-white and also colored plates illustrating the use of Carrara marble in ecclesiastical designs.

Some of the plates are printed twice, once in black and white and then in color. These pictures, which reproduce the delicate colors of the marble, are a thrill to the human senses. There is the beauty of the marble; there is also the beauty of fine printing. These plates give you both.

We have written these words in comment of the volume without knowing if it can be purchased. Nor can we guess at the price.

The book is indexed for readers of Italian, French, Spanish, and English. Most of the art shown will be found in Roman Catholic churches.

W.H.L.

ECUMENICAL

AGENTS OF RECONCILIATION, by Arnold B. Come. The Westminster Press. 176 pages. \$3.95.

The author is an ordained minister of The United Presbyterian Church, U. S. A. and since 1952 has been professor of a systematic theology at the San Francisco Theological Seminary. His thesis is that the time has now come when the distinction between clergy and laity must be abandoned. Increasingly in our recent period of the development of the Christian churches, particularly in the last quarter of a century, the capacities and contributions of the laity are being discovered. Since the Church is not an end in itself and exists only to make its contribution to the world consequently its structure should vary according to varying conditions. Once a centralized authority was a necessity. That is no longer true. In fact, centralized authority actually hampers the fulfillment of the Church's true mission. In the time of the New Testament Paul insisted upon the basic equality of all believers. There was no priestly class and the time is overdue for the restoration of that condition. It is all wrong when a small group are reckoned as the chief exponents and dispensers of the Divine grace.

Professor Come, after a brief preface, expounds his thesis in eight sparkling chapters which offer plenty of challenge to much that is customary in the thought and action of the Church. His book is stimulating, suggestive and reverent. He is not an iconoclast, but a builder. He writes with clarity and passion. Sincerity and devotion possess his spirit.

F.F.

THE SOCIAL SOURCES OF CHURCH UNITY, by Robert Lee. Abingdon Press. 238 pages. \$4.50.

The sub-title of this book is "An Interpretation of Unitive Forces and Movements in American Protestantism." The thesis of the book is that the increase in church unity springs in considerable measure from the pressures

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of a growing cultural unity within American society. Social factors which once primarily contributed to the proliferation of religious groups have been transformed so as to encourage unity. We have a tendency to emphasize the dominance of pluralism and diversity in American society, while the truth is that there is rapid growth toward unity and integration. After showing how social differences are being reduced in our culture and pointing out various signs of growing cultural unity, such as mass communications, common values, mutual dependence, and the like, the author turns his attention to brief studies of the expression of church unity for which a certain "common-core Protestantism" in American life is responsible. He then studies certain denominational mergers and reunions, the National Council of Churches, local councils of churches, local community-centered churches, and the comity process.

The third section of the book is concerned with what the author calls "evaluation." He develops the thesis that certain tendencies in American life which seem to be antithetical to church union, really further it. Here he discusses the new emphasis on denominationalism, the resurgence of sectarianism, the renewal of fundamentalism, and the strength of the Southern Baptist Convention.

Most of the movement toward church

unity has come in this 20th century. This is a thoughtful study of the movement for Protestant unity.

H.W.H.

THEOLOGY

THE PROTESTANT FAITH, by George W. Forell. Prentice-Hall. 321 pages. Trade edition: \$6.60. Text list: \$4.95.

The purpose of this book is to provide a thorough analysis of classical Protestantism which special emphasis on its common faith, essential theological unity and contemporary relevance. The opening chapter deals with the subject of Faith and Its Consequences and contains a concise treatment of the identifying marks of Protestantism. The scope of the work is indicated by the headings of the succeeding chapters which are: The Reality of God, God's World, The Doctrine of Man, The Doctrine of Christ, The Holy Spirit and the Church, and Eschatology. A helpful feature of the book is the appendix which comprises ten creeds and confessional documents several of which are not usually included in works of this sort. Written in a popular, lucid style the work lends itself admirably to use with college students and with study groups. While your reviewer feels that the value of this book would have been enhanced by a chapter dealing with the backgrounds of Protestantism and that more attention might have been given Roman Catholicism, the volume is, all in all, an excellent and informative study. The author is Professor of Systematic Theology in the Chicago Lutheran Theological Seminary.

J.C.P.

YOU HAVE MET CHRIST, by David Wesley Soper. Westminster Press. 142 pages. \$2.50.

In three parts, this volume suggests that we meet Christ in maturing individuals, in responsible citizenry, and in active churchmen whose lives have been changed in experiential faith.

Each section has several chapters that illustrate how we meet Christ through the section theme: the individual in dynamic religion, in self-honesty, in suffering encircled in love; in race, labor, government, education; in life made new through faithfulness in action.

H.W.F.

BIOGRAPHY

ST. FRANCIS OF ASSISI, A New Translation, by Leo Sherley-Price.

Harper & Brothers. 234 pages. \$4.50.

About a century after the death of St. Francis in 1226, an unknown editor compiled a series of anecdotes about the saint, mostly told by his early friends and associates. In time these came to be known as "The Mirror of Perfection." Not meant to be biography, yet in the truest sense a study of the mind and heart of St. Francis, and so a picture of the personality of the saint, "The Mirror of Perfection" has now been translated into modern English by an English priest, Leo Sherley-Price, translator too of "The Little Flowers of St. Francis." In addition to the "Mirror," all the known writings of St. Francis also are included in modern translation.

More than a third of the book includes these various writings. Here is the famous canticle to the sun, his various letters, the rules of the order, and counsels or spiritual directions for his followers.

It is in excellent English in this translation, the biblical passages being those of Ronald Knox's translation of the Bible. It is the finest interpretation of the spirit of the saint we now have.

H.W.F.

HISTORY

ELIZABETH I AND THE RELIGIOUS SETTLEMENT OF 1559, by Carl S. Mayer. Concordia Publishing House. 182 pages. \$4.95.

This volume was written to commemorate the four hundredth anniversary of the establishment of the Church of England. It is a scholarly and painstaking study of the events of 1559 which culminated in the Elizabethan Settlement. Following an introductory chapter dealing with Elizabeth's ascent to the throne, the author describes the acts of Parliament establishing the supremacy of the Church and its polity and order. There are chapters concerned with the effect of the Settlement on the clergy and laity and with its relationship to the "old religion" and to Puritanism. There is a clarifying analysis and interpretation of the Thirty-Nine Articles.

While somewhat lacking in popular appeal, this monograph should prove of special value and interest to students of the Reformation and of Anglican church history. The author teaches historical theology at Concordia Theological Seminary and is a well known Lutheran editor and author.

J.C.P.

EDUCATION

HANDBOOK OF ADULT EDUCATION IN THE UNITED STATES. Edited by Malcolm S. Knowles. Adult Education Association of the U. S. A. 639 pages. \$7.50.

This is the basic reference work of the Adult Education Movement in the United States. It is published approximately every ten years. As its chapters indicate, it shows the major developments in this field, while also serving as a current directory of the movements in the field and the major organizations working therein. This work is the product of fifty-four authors. One of the developments in adult education in the past twelve years is that it is becoming more problem-centered than subject-centered. Another insight brought out by this book is that "we are now at the point where we must educate people in what nobody knew yesterday, and prepare people in our schools for what no one knows yet, but what some people must know tomorrow." Such chapter headings as: *Education for Aging, Creative Arts and Adult Education, Health Education of the Public, Home and Family Life Education, Economic Education, Fundamental and Literacy Education for Native and Foreign-Born Adults, Public Affairs Education, Science for Adults, Occupational Education*, and other subjects discussed, show the broad range of this field. The directory of organizations working in the field should be very helpful to those interested in this phase of education.

H.W.H.

SERMONOLOGY

THE GREATEST SERMONS OF GEORGE H. MORRISON, with an Introduction by George M. Docherty. 256 pages. \$3.50.

A book containing forty sermons by one of the most distinguished preachers of an earlier generation will impress some readers as a library rather than a single volume. And at the outset it will cause a few of the younger sermon tasters to ask the question, "Who is George H. Morrison?" Yet those familiar with the publications in this area in the twenties will have no difficulty in recognizing the name of one of the mostly widely known preachers of his generation. Many volumes of the sermons of this outstanding Scottish pulpiteer were published in America, and

there is no doubt that a large number of them are still found on the shelves of the students of the homiletical literature of that period.

Dr. Morrison was for more than a quarter of a century minister of the United Presbyterian Church of Wellington, Glasgow. In those days he was regarded as one of the towering figures of the Scottish Pulpit. Dr. Docherty describes his sermons as being clear and effective and shot through with the great themes of theology and further says that they are "biblical sermons in the older Scottish tradition."

The sermons have challenging titles. No discriminating reader of Morrison has ever failed to notice these picturesque and inspiring captions. The following are typical: "The Message of the Rainbow," "The Ministry of Silence," "The Perils of the Middle-Aged," "The Choked Wells," and "A Plea for Simplicity." All of these discourses have texts which are invariably brief, vivid, and closely tied up with the thought of the sermon. For example the sermon of "Humility as Interpreted by Christ" is based on Matthew 11:28, "I am meek and lowly in heart," and "The Unlighted Lustre" on Psalm 36:9, "In thy Light shall we see light."

Dr. Docherty refers to another of the characteristics of Dr. Morrison which has always impressed his readers. "Morrison was a sound student who never left off studying." The sermons reveal wide reading, from Dante to Tennyson and the Victorian novelists. This does not mean that his discourses were literary expositions. Rather they were more effective and spiritually illuminating because the preacher called to his aid the great prophets of the ages.

It is fortunate indeed that another generation has access to this collection of sermons. They fit into the life and meet the needs of every age.

L.H.C.

THE POWER OF HIS NAME by Robert E. Luccock. Harper and Brothers. 159 pages. \$3.00.

The fourteen sermons in *The Power of His Name* deal with truths that tower above the wrecks of time. Yet this does not mean that they are expressed in the language of yesterday or that they ignore the urgent needs of today. As the author says in the preface: "Insofar as possible the traditional terminology of piety has been avoided in favor of language, analogy, symbol,

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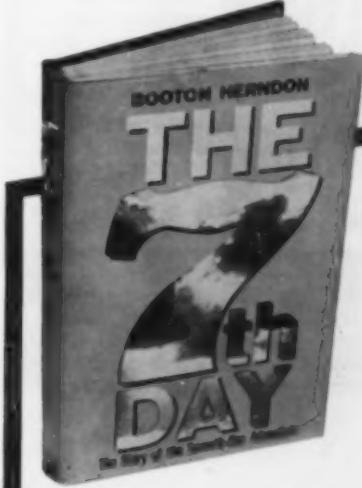
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and picture that would arrest the mind and appeal to the imagination of the listener who would reaffirm his faith in a climate of questioning and mistrust." Above everything else the message of these discourses strengthens the faith and increases the courage of those who are fighting the battles of life in a time of confusion and doubt.

This volume of sermons is based on the Church Year. The three sermons in the section bearing the title of the book were preached in the Advent. The eight sermons in the central part of the volume were preached as a series during Lent, and the last three were delivered at Easter, Pentecost and on Trinity Sunday. The ones on the theme "We Would See Jesus" were given first under another form at the Pastor's School of the Northern California Methodist Conference and at the Ministers' Convocation of the Vermont Congregational Conference.

Many years ago an elderly man told a young preacher that he was "edified" by his sermon. Since he didn't know the meaning of the word, the apprentice preacher was not sure whether he was being complimented or condemned. Since "edify" means to build up, especially intellectually and spiritually, it would be an exact word to use in regard to these sermons of Dr. Luccock's. Some of the titles in themselves are challenging and make us sure that the sermons of which they are captions are rich in



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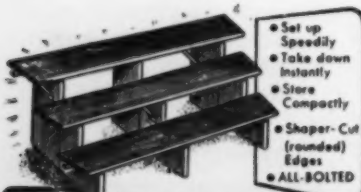
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thought and inspiration. Each sermon has a general descriptive title and also one suggesting the biblical background. For example, the titles of VII are: "Conversation with God in His Own Tongue", and "Christ our Partner in Prayer", and those of V are: "Life Fashioned in the Style of Christ", and Christ, the Teacher."

Dr. Luccock has given us a book deeply and broadly based on fundamental theological truths and richly illustrated with thoughts gleaned from modern literature.

L.H.C.

THE PATH TO THE CROSS by Ralph G. Turnbull. Baker Book House. 126 pages. \$2.00.

These sermons by the pastor of the First Presbyterian Church, Seattle, Washington, are not its author's first contribution to religious literature. Most readers in this field have come into contact with several of his earlier works. *The Pathway to the Cross* is a sequel to his *The Seven Words from the Cross*, which was published in 1956. Dr. Turnbull explains the relation of the two books as follows: "In that earlier book the meditation centered in the central words of sacrifice and the heart of our Christian faith. This new volume is a further attempt to meditate on these attendant events which led up to and came out of that redeeming act of the cross."

Naturally all eight of the discourses in a book of this type are biblical and based on New Testament passages. Among the topics are The Baptism, The Transfiguration, The Crucifixion, The Resurrection, and the Ascension. Each one is prefaced by a text which is reinforced by other biblical material. In the first paragraph of the Introduction Dr. Turnbull says: "The pathway of our Lord did not begin in time (as is often assumed) but in eternity. Only in that light is it to be unfolded and interpreted." He also expresses the hope that these discourses will stir the heart, probe the mind and lead to commitment. We can be sure that they will do this for all thoughtful and spiritually minded readers.

In general the sermons are fundamentally expository. The second one which is entitled "The Silent Years" is a summary and explanations of the events of this period. Sermon VII has to do with The Trial and centers about that phase of the New Testament narrative. Reading these sermons day by day

will give one a keener insight and a broader vision.

L.H.C.

BIOGRAPHY

DR. SCHWEITZER OF LAMBARENE, Norman Cousins, Harper & Brothers, 254 pages. \$3.95.

Another book on Albert Schweitzer? Yes. Is it different? Yes. Norman Cousins, the editor of the *Saturday Review*, was urged by his friends, who included Emory Ross, head of the Schweitzer Fellowship in the United States, to visit Lambarene to persuade, if possible, the distinguished doctor to complete two books which had long been in preparation. They stressed that he must stay long enough to become acquainted with Dr. Schweitzer and become sufficiently oriented into the life of the hospital community to present the case in an effective way.

His guide and companion was Clara Urquhart, whose photographs have graced so many stories of Schweitzer. Using much caution, he approached his task as the plane came near the hospital community. One by one he introduces the characteristics of those close to the doctor. The result is a volume of personality sketches which do a great deal to illustrate the purpose and activities of the famous medical group in Lambarene.

The call to service, the loyalty to the task, the pressures of every day life, these are the themes presented. Dr. Cousin found the answer to the criticism that the hospital lacked sanitary provisions. He came to understand why chickens and goats were permitted wander, at will, in the grounds. It all goes back to the basic idea that the success of the hospital depends upon maintaining such an atmosphere that the African will bring their sick ones to the hospital. Perhaps it is better to call it a clinic as it fits better into that picture.

The author learned much and he accomplished much. With him came the penned and penciled pages of the books that they might be photographed for safe keeping until the time comes for publication.

Speaking to Mr. Cousins, Dr. Friedman of the hospital staff spoke for the entire staff when he described the appeal of Dr. Schweitzer's work.

"Some of us may have come here because we were in good circumstances and didn't feel quite right about it;

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others because they were in difficult circumstances yet managed somehow to survive, and they wanted to find some way of acknowledging their debt.

W.H.L.

WATCHER ON THE HILLS, Raynor C. Johnson. Harper & Brothers. 188 pages. \$3.50.

This book has a subtitle "A Study of Some Mystical Experiences of Ordinary People." It is interesting to realize that among the outstanding books published in the field of the emotional and psychic are those by Raynor C. Johnson, a physicist of Melbourne University. His large volume *Imprisoned Splendor* is one of the best source books in this field. The second, *Nurslings of Immortality* gives evidences of the psychic forces which are found in the human personality. This latest volume diagnoses many experiences of men and women in the daily walks of life, in contrast to the much publicized experiences of the great.

It deals with the visions, the hunches, the apparitions, the hallucinations and other border line experiences with which the human race is plagued. Dr. Johnson believes that these experiences indicate some of the substance of religious mysticism and often indicates messages from sources outside of the physical universe.

To this reviewer the chapter on "The Unconscious Mind" is most important. He traces the quest by psychologists to find such a reservoir of memory and knowledge. Johnson challenges a concept once held by Jung that the mind cannot establish and assert anything beyond itself.

A quotation gives a pretty good summary of this chapter.

"No one disputes the role of the mind in communicating experience, but in the light of our study of the data of mysticism, we shall repudiate any suggestion that the mind is its own *fons et origo*. Every reader must form his own judgment on this issue. No one can prove that he is either right or wrong. But if sane and intelligent people are deluded in their unshakeable belief of the reality of the Truth, Goodness and Beauty which they immediately and most convincingly experienced, or if such experience is to be attributed to the peculiarities of the unconscious, I can only say that we cannot express an old experience as a reliable pointer to truth and we can trust no value-judgments."

W.H.L.

I Was In Prison

And You Came To Me

--Matthew 25:36

Donna Dickey Guyer*

Struck, accused even, by the thought I did not always do my Christian duty, I stared at these words, troubled. Defenses rushed to mind. I knew no one in prison. Wouldn't it seem "odd" to go with the vague compulsion merely to "visit someone"? Would I even get in with so suspect a purpose? I shared these doubts privately with God one night.

About this time, my mother fell and broke her leg. When the long and painful healing came to the point where the walking cast could be taken off, we drove to the hospital. I waited in the corridor. A police "paddy wagon" drove up to the emergency door, and two stalwart, blueshirted young men entered, bringing a tall, painfully thin man, his right arm in a makeshift sling. Unusual sights are commonplace in a hospital corridor. Humanity in various stages of suffering limp or are carried from door to door. I did not think any more about the injured man with his "escort."

Presently, however, he came and sat beside me. His arm was now in a splint, and on his lips a tale of woe. "She" (meaning the hospital cashier) would not accept his check for X-rays; "they" had brought him here for nothing, and now he'd have to go to County for help. "She" and "they" were to blame for everything.

Idly, I asked him how the accident happened. "Well, this other guy was drunk," he said eagerly, "and, y'know how the bars are in jail, they go like this," he waved his good arm, "and this? The other guy came at me, and I let him have it, and he ducked, and I hit the bars, and," he added bitterly, "I broke muh hand."

Suddenly, in a pool of understanding, I realized that God was speaking to me. Yes, in the form of this derelict, under this circumstance, He was saying again

the disturbing words I had pondered so often, "I was in prison and ye visited me . . ."

Where I might have edged away from the man, I stayed. I encouraged him to talk, listened to him, looked at him. Strangely, instead of a social outcast, a drunk, a tramp, I saw a man with the ragged ends of dignity.

"I was married during World War Two," he said. "She was a lovely Hawaiian girl. I have a son. He's eighteen years old, and I've never seen him." He rubbed his nose with his coat sleeve. The man had large, deep black expressive eyes. A spirit stared out of them, a soul that had lost control of a body that no longer admitted any self blame. As I continued to listen, I realized he thought that "he" and "she" and "they" were responsible for everything that had happened to him all his life. He had lost touch and was frustrated with the whole world.

Was this what was the matter with all prisoners? Couldn't they bear to face themselves any longer? Is it that they are not really evil but simply lost? My prisoner spoke of God. "In the jungles of Corregidor," he went on, excitedly, "a Japanese sniper jumped on me one night. I grappled with him for awhile, but when he pulled one of those mean little daggers, I killed him. God was on my side."

He looked at me. "You know, I dreamed of that for two years afterwards. Only, in the dream, I was the one that was killed."

My mother came out of the X-ray room, smiling, without the cast. In great relief I stood up to greet her. As we went towards the door, my friend ran to open it. "Good-bye," I said to him, "I hope your arm is all right."

He grinned. I think it did him good to have talked to someone who really listened.

"I was in prison. . . ." But no longer! I was the one who had been visited.

*Free Lance Writer, Chicago, Illinois.

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Ethel K. Leach*

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I'll Praise My Maker, by Lloyd Pfautsch (hymn anthem based on old 113th, SATB), 25 cents.

Let Saints on Earth, by Powell (SATB), 22 cents.

Sing Alleluia Forth, by Mark Dickey (SATB), 24 cents.

For the Bread, by V. Earle Copes (communion and general anthem, SATB), 22 cents.

When Morning Gilds the Skies, by Dressler; arranged by Barnby (SAB), 22 cents.

Thou Wilt Keep Him in Perfect Peace, by Regina Fryxell (SATB), 18 cents.

To Be a Pilgrim, by William B. Giles (unison), 22 cents.

From the Rising of the Sun, by Powell (Epiphany and general anthem, SATB), 22 cents.

Blessed Is the Man, by Jane Marshall (SATB), 22 cents.

Christmas Lullaby, by Cecil E. Lapo (Christmas anthem for children's and mixed voices), 22 cents.

God Rest Ye Merry Gentlemen, arranged by A. P. Van Iderstine, 25 cents.

The Child of Bethlehem, by Fredrick Candlyn, 24 cents.

Coventry Carol, by George Lynn (SATB), 22 cents.

Thou Eternal Christ, Ride On, by Austin Lovelace (Palm Sunday, SATB), 22 cents.

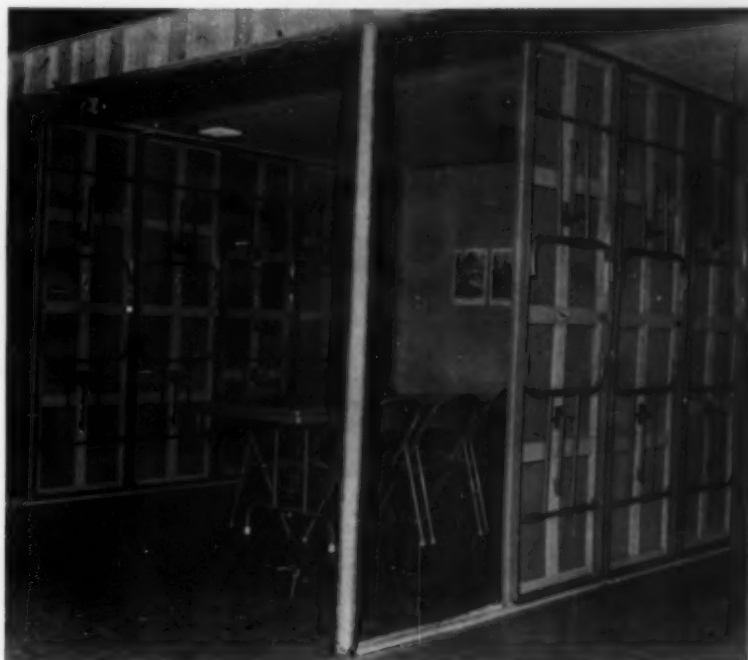
Child of the Sovereign Heart, by Lovelace (Christmas anthem, SATB), 22 cents.

*Music Editor, Church Management.

Church Management: December 1960

New Idea for Temporary Partitions

Clint McGirr*



Trustees of the Root River Evangelical and United Brethren Church, Oak Creek, Wisconsin, have come up with a new idea to make temporary partitions for Sunday school classrooms. In the parsonage basement they erect two partitions from folding

*Root River Evangelical United Brethren Church, Oak Creek, Wisconsin.

tables. To make a partition, they up-end four tables and slide them between ceiling guide and floor plate. The ceiling guide is two parallel strips of wood. The floor plate is a board in which a groove has been routed. The floor plate is fitted snugly against a center post and secured to the wall with a slide-bolt latch for quick removal.

Concordia Publishing House
Saint Louis 18, Missouri

Benedixerunt Eum, by Jean Berger (SATB), 25 cents.

Built on the Rock the Church Doth Stand, arranged by Wolff (suitable for church anniversaries, dedications, SATB), 30 cents.

Grant to Us, Lord, by S. Drummond Wolff (collect for eighth Sunday after Trinity, SATB), 20 cents.

Lord of Our Life, by S. Drummond Wolff (Rouen church melody, SATB), 25 cents.

Lord, We Pray Thee, by S. Drummond Wolff (collect for the sixteenth Sunday after Trinity), 20 cents.

Quam Pulchri Super Montes, by Jean Berger (a cappella for mixed voices),

25 cents.

Wait on the Lord, by Joseph Roff, 25 cents.

Arise, Shine, for Thy Light Is Come, by Healey Willan, 25 cents.

In Dulci Jubilo, arranged by Paul Bunjes (fourteenth century German carol melody), 25 cents.

Father, We Thank Thee, by John Leo Lewis (unison), 20 cents.

When the Time Had Fully Come, by H. Leroy Baumgartner (Christmas-tide or general use, SATB or SAB), 30 cents.

Unto Us the Christ Is Born, by Healey Willan (SATB), 25 cents.

Chime Happy Christmas Bells, by Margrethe Hokanson (for children's choir and flute or clarinet), 20 cents.

Beside Thy Manger Here I Stand, by Bach; arranged by Strube (melody and bass by Bach; setting by Strube, SAB), 20 cents.

Now Let Us All Loudly Sing Praise, by Chemin; arranged by Petit (SAB), 20 cents.

Lift Up Your Heads, Ye Mighty Gates, by Marks (SATB and descant), 30 cents.

Rejoice, O Jerusalem, Behold Thy King Cometh, by Healey Willan (SATB), 25 cents.

Holy Is the Lord, by Andreas Hammerschmidt (a cantata, edited by Harold Mueller; designated for use on Trinity Sunday, but suitable for other occasions), 75 cents.

Three Christmas Tunes, arranged for organ by Wayne Barlow, \$1.00:

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Voici Le Noel
Veni, Immanuel

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Above the Hills the Advent Light, by Willa Huston (SATB), 25 cents.

A Christmas Lullaby, by Walter Mourant (unison or two-part treble voices), 25 cents.

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You Are Not Far From the Kingdom of God, by Clifford McCormick (SATB), 25 cents.

If We Walk in the Light, music by Clifford McCormick; text based on 1 John 1 (SATB), 25 cents.

Carol of the Children, by Dorothy Priesing (unison or two-part treble voices, S or SA), 25 cents.

Christmas Bells, by Clifford McCormick (a cantata, adaptable for adult and children's choirs, with bells and piano or organ accompaniment), \$1.00.

Hymn of Paradise, music by Norman Lockwood; text from "The Divine Comedy," by Dante Alighieri (SATB), 25 cents.

The Devil Sends us Cooks*

Kenneth Carson Miller†

The minister was a pleasant young man and the service was helpful but what was offered from the pulpit that morning was pretty thin. A speaking engagement had taken me away from my own pulpit and gave me the opportunity to worship in a church in a city other than my own. All around me sat a considerable number of worshipers. As we listened to the trite and dogmatic assertions of the minister, I kept wondering what these earnest folk could take home with them which would feed their minds and satisfy their souls. They had come hungry or they would not have been there. I fear they went away as empty as they had arrived.

That experience renewed my alarm that the average preacher serves scant fare to his people Sunday after Sunday. Hesitant to be critical of my ministerial colleagues, my reflections are toward myself as well as toward others appointed to the sacred offices of preaching.

How can ministers preach captivating sermons week after week and yet avoid the pitfalls of sensationalism and shallowness? "Ay, there's the rub."

My wife gives me a hint here as she faces the necessity of serving three meals a day, week in and week out, to our family of four. I don't know her technique, but she is a marvel at preparing and serving delicious and attractive meals that are varied, balanced, and nourishing.

Varied

Sermons, like meals, should not have a "sameness". A few years ago I was an exchange pastor in Scotland in a village close enough to Aberdeen that the people in the surrounding countryside had ample opportunity to hear American ministers who were taking graduate work under A. M. Hunter at King's College. Every now and again someone would say something like this,

*"Heaven sends us good meat, but the Devil sends us cooks." (David Garrick in "Epigram On Goldsmith's Retaliation," page 157)

†Casalinda Presbyterian Church, Dallas, Texas.

"We like to hear ministers from the States, for on the whole, we consider that Americans are better preachers than our men!" At first I attributed statements in that vein to be the generous spirit of the Scots, but I heard that judgment given too often to leave it at that. I was perplexed because we look to Scotland when we want to hear preaching that *is* preaching! Shades of Peter Marshall and Robert McCracken!! Finally it dawned on me that the Scottish people like American preaching because it speaks primarily to the intellect, while we in this country enjoy Scottish preaching because its lyrical descriptions stir the emotions. Whether I am correct in my analysis or not, I am convinced that a change in diet is appreciated on both sides of the Atlantic.

The possibility for variety is almost endless to the preacher who allows God to develop his imagination. He can learn to vary the format of his sermons and he should develop the habit of changing the way he allows his arguments to unfold.

It is unwise for a minister to try to say something new. Chances are if it hasn't been said in the last two thousand years, it either can't be said or there is no point in saying it. John Oman in *Concerning The Ministry* reminds us that people complained to Socrates, "You are always saying the same thing," and Socrates replied, "If I am asked what is twice two, am I not always to say the same thing?" Yet, the wide-awake minister can (and should!) parade the time-honored truths in different dress as did Peter in Jerusalem, John Knox in Edinburgh, Jonathan Edwards in Northampton, and Harry Emerson Fosdick in New York. Members of the congregation I am privileged to serve, enjoy an occasional "first-person" sermon in which I present God's word to them through the experiences and lips of one of the men and women whose footprints are on the pages of the Bible. Now and then I am Jacob or Gideon, Peter or Paul.

Balanced

Also, to be spiritually nourishing, sermons must be balanced. You'll recall

William Saroyan's story of the man who enjoyed playing the 'cello. Every evening he would tune his instrument and seat himself carefully and lovingly begin to play. Unfortunately for his family and neighbors he played just one note; always the same note! Finally, his wife timidly offered the suggestion that once in a while he might want to slip in a different note like other musicians did. Her husband stopped playing and looked at her with pity and said, "Of course others play notes all the way up and down the scale. They are looking for the right note," and lowering his voice to a confidential whisper, he added, "but I have found it!"

There is, of course, no one right note in the Gospel's scale, and if an otherwise good note is played over and over again it becomes a bad note. No matter how convincingly and compellingly a man concentrates on only a few facets of the Gospel and ignores others, he is not "singing the Lord's song in a strange land".

THEMES

Over the years I have been led to divide the themes of the Gospel into these twenty-six topics:

1. The Bible
2. Brotherhood
3. Christ
4. The Cross
5. The Church
6. Discipleship
7. Evangelism
8. Faith
9. Family Life
10. Forgiveness
11. God
12. The Holy Spirit
13. Immortality
14. The Kingdom of Heaven
15. Man
16. Missions
17. Peace of Mind and Health
18. Prayer
19. Sin
20. Social Justice
21. Stewardship
22. Temptation
23. Temperance
24. Thanksgiving
25. World Order
26. Worship

During the summer when I block out the coming year's preaching schedule, I use these twenty-six topics as a guide. Some deserve and receive more atten-



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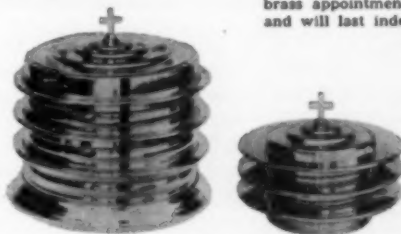
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tion than others but I am careful to include at least one sermon each year on each theme and to see that none receives a disproportionate amount of attention. This gives me a system for having a well-rounded preaching schedule. I have found it helpful to keep a folder for each topic in my desk. They are at hand when I want to feed clippings and notes from my reading into them.

Nourishing

Sermons should be varied and balanced. They must also be nourishing. In one of his early books Bishop Gerald Kennedy tells of a seminar for ministers in which he mentioned that a preacher

should read one good book a day. After the lecture, one of the men approached with the words, "Young man, don't you know that the average minister doesn't read one book a month?" And Dr. Kennedy looked him in the eye and said, "Perhaps that is why they are average ministers." Ah, perhaps it is!

In observing my fellow ministers at work it has occurred to me that the average clergyman lacks neither the spiritual depth nor the ability nor the drive to be "a workman who needs not be ashamed" but that his much reading is of little use to him because it is not where he can put his hands on it when he has the occasion to recall a cogent

thought, a quotation, or an illustration.

When I read, I keep a pencil at hand and mark the paragraphs I want to keep; and at her leisure my secretary types them. Instead of cataloguing or filing my pages of reading notes, I keep them in a loose-leaf binder. When one folder becomes full, I begin another.

Early each week when I have my sermon outline in rough draft I leaf through the pages of recent reading notes, and select the passages that cry out to be used. Because of constant use I am familiar with the contents of each page.

SUMMER WORK

During the summer I prepare forty-eight manila folders—one for each Sunday I'll be in the pulpit during the coming year—and arrange them in chronological order. The cover of each folder carries the following information:

1. The date
2. The sermon title
3. The text
4. The subject (one of twenty-six listed above)
5. The sermon number

I keep these folders in my desk and during the year I drop notes from my reading into the appropriate folder. By the time I begin to work on a sermon, there is enough material in the folder so that a lion's share of the preparation is behind me.

Ralph Korngold in *Two Friends Of Man* reveals that Wendell Phillips showed an early inclination toward oratory. At five years of age his favorite amusement was to arrange the dining room chairs to represent an audience, open the family Bible and proceed to address them. When his father asked, "Wendell, don't you get tired of this?" the lad replied, "No, Papa, I don't get tired, but it's rather hard on the chairs." If my fellow ministers and I labor diligently over our homiletical stoves to serve up spiritual food that is *varied, balanced and nourishing*; Sundays at 11:00 will not be so hard on the folk in the pews!

(end)

From "SACRIFICE"

Though love repine, and reason chafe,

There came a voice without reply—

" 'Tis man's perdition to be safe,
When for the truth he ought to die."

Ralph Waldo Emerson

A Physician Replies

Professional Courtesy - A Good Tradition

Merle R. Ingraham, M.D.*

As a general practitioner of medicine, I read with interest the article entitled "Professional Courtesy or Medical Charity?" by Donald J. Maccallum in the October issue of *Church Management*. This minister feels that "professional courtesy" is outdated, that it does not observe a possibility for reciprocity when rendered to a minister or his family, that it presumes a system of "clerical superiority," and that it puts him in the difficult situation of not feeling free to call upon his physician for other than the most distressing of illnesses because of possible harassment of the overworked M. D. In short, Mr. Maccallum feels that a doctor's rendering free service to his pastor is little more than medical charity.

There is an unquestionable logic about the sense of this article, but I offer the following rebuttal so far as I am concerned:

1) Professional courtesy to members of the cloth is a time-honored custom. Deeply rooted in medicine are many customs which have persisted beyond the original needs which fostered them. That these original needs no longer exist does not necessarily mean that physicians should forsake the customs which have arisen. They serve to remind us of the great honor which medical men have and have had for their pastor conferees.

2) I believe that "clerical preference" is owed in most cases. Most ministers whom I know earn more than their salaries, and this is one way in which I as a responsible church member can help to reduce the inequities of the pastors' wage scale.

3) When through any service I may render to my minister I do not charge, I am at the same time giving to the church to which we both belong. This contribution of service is much more meaningful and richly rewarding to me than increasing my annual pledge.

4) Finally, it does the physician good to render free service regardless of the ability of his minister to pay. I do not believe by this statement that it gives him a credit card to heaven, and I do not mean a charitable act, for certainly, as Mr. Maccallum points out, there are a great many others in more deserving need of

charity. Rather, it means an act without a well-defined reason such as might be rendered to another medical brother, as though, in effect, one were helping those who with you have come close to human pathos. You are endorsing those who in particular are constructive, creative, reflective, and thoughtful as opposed to the money-oriented majority of "fingering slaves." It is humbling to give to those who espouse the spiritualistic nature of man. It puts me with my concern over infected tonsils, hives, and ingrown toenails in my proper place.

To the clergyman whose pride is pricked by the rendering of professional courtesy I would reply, "Do not deprive me of this privilege." The practice of medicine is changing drastically every day. It is becoming more and more depersonalized. It is becoming more and more the "doctor business." Let me, while yet I may, render this homey service to one whom I respect without any thought of the possibility of reciprocity. This is what makes it so enriching. If the possibility of reciprocity seems necessary, let my minister stretch my mind once in a while when I am caught up in the seemingly endless race to keep up with the pressures of my practice. His soul searching is his business even if there is no "office call" fee attached. If necessary to avoid a pricking of pride, let him buy me a book (but please, no more dusty "History of the Scottish Church"), invite me to one of his conferences, or contribute to my families reach by visiting us and enlarging our common scope beyond the perfunctory duties of a parish call.

I would expect of a minister his subscription to some comprehensive medical-surgical insurance plan much as I would expect of any other thoughtful person these days. For the truly major illnesses where unusual medical care is involved I am not loathe to extend and accept a fee. However, in the day to day, common, garden-variety illnesses and injuries including "pricked pride" and the "routine check-ups" which I hope he will get around to take appointments for, it seems to me that to discontinue the current delightful practice of rendering professional courtesy would be to impoverish, not to enhance our relationship.

*Greenfield, Mass.

The Mathematics of Religion

Eustace L. Blake*

And the city lieth foursquare.
—Revelation 21:16

Foursquare is a mathematical term. It means having four sides and angles equal—in other words, square. When the tabernacle was set up in the wilderness, God said to Moses that the altar for burnt offerings should be foursquare. (Exodus 27:1) He also ordered that the breastplate of judgment upon the ephod, a vestment worn by the high priest, should be foursquare. Hiram, King of Tyre, working in Solomon's temple, made ten bases with lions, oxen, and cherubim on the borders between ledges, and the mouth of it was foursquare. (1 Kings 7:31)

Ezekiel, in a vision, sat upon a high mountain and saw an angel of God measuring the court of the temple; and it was one hundred cubits long, one hundred cubits broad—foursquare. (Ezekiel 40:47-48)

When John, in the Book of Revelation, viewed the city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, he said that "the city lieth foursquare."

John said, "He that talked with me had a golden reed (yardstick) to measure the city. . . . The length and the breadth and the height of it are equal." Foursquare.

In the Old and New Testaments there are many mathematical phrases that bring us to the subject, "The Mathematics of Religion."

What is the meaning of mathematics? Mathematics is the science that treats of measurements, properties, and relations of quantities, including arithmetic, geometry, algebra, trigonometry, and calculus. The point of all mathematics is exactness and precision, or in other words, perfection. Just as science and mathematicians arrive at perfection through arithmetic, geometry, algebra, trigonometry, and calculus, so we, the offspring of Adam, arrive at perfection by the gifts of the Spirit, through Jesus Christ our Lord.

*Minister, Saint James African Methodist Episcopal Church, Newark, New Jersey.

Arithmetic. Arithmetic is a science of numbers: 1, 2, 3, 4, 6, 7, 12, 24, 70. Any Bible reader will readily recognize these and other numbers as Bible numbers. For instance, one means "one and only true God." Two represents the unity of man and woman in marriage—"and the two shall become twain." Three represents the Holy Trinity. Four represents the four winds and the four corners of the earth. Six represents the six-winged beasts. As arithmetic is the science of numbers, so also much Bible knowledge comes to us through numbers.

Geometry. Geometry is that branch of mathematics that treats of properties and relations of lines, surfaces, and solids; it is the science of magnitude and space. David said, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. . . . Their line is gone out through all the earth, . . ."

Amos saw the Lord with a plumb line in his hand. Our lives are set along certain lines on which we move to success or failure. "The lines have fallen unto me in pleasant places." If to success, we must follow the lines of the spirit that direct the children of God as we move toward that celestial city. And as to solids, no man is trustworthy in the house of God unless his life is made solid by spiritual experiences and beliefs. As geometry has to do with lines, surfaces, and solids, so the spirit of God has to do with lines directing our lives and building solid bases for our point of operation.

Algebra. Algebra is the analysis of equations, the reasoning about quantitative relations by means of systematized notations including letters and other symbols. "Let X equal the number." In algebra we have certain letters and symbols that we use for mathematical answers. In the Christian church we also have symbols. We sometimes refer to God as The Rock, or Rock of Ages. The dove is a symbol of the Holy Ghost; fish, the symbol of the Christian; the eye, the symbol of the all-seeing eye of the God of the universe. The cross is the symbol of suffering, death, resur-

rection, ascension, and victory of Jesus Christ. Well may we sing without any hesitancy, "In the cross of Christ I glory, towering o'er the wrecks of time."

Trigonometry. Trigonometry deals with sides and angles of triangles. The hypotenuse is the side of a right triangle opposite the right angle—in other words, the long side of a triangle. Here we have the application in reverse. There are angles in the church. Most people are clamoring for place, wanting to be the hypotenuse, the long side of the triangle. Every church knows of men and women who are striving for prominence and place. Man wants to be a hypotenuse. He must be the long side if he is to be in the triangle at all.

Calculus. Calculus is a highly systematic method of calculating. It is that higher branch of mathematics which taxes a man to the *n*th degree. Calculus means to investigate, compute, plan, devise, and think. When a Christian has spiritual experiences that could be likened unto Calculus, he is high enough then in the realm of the spirit to investigate, compute, plan, devise, and think. One cannot think seriously in the realms of the spirit without coming to the conclusion that God's way is the best way; and when this is once determined, one comes to the place where David was when he said, "My heart is fixed, O God, my heart is fixed." This type of Christian is not a liability in the church, but is very definitely an asset. His thoughts are not abstract but concrete.

What about the origin of mathematics? We trace mathematics to the heart of India, to the Egyptians in their civilization, to the Babylonians, to the Phaeacians, to China, and to the gods of the Rising Sun. Truthfully, the origin of mathematics is with God. From behind the walls of creation God spoke and said, "Let there be light," and shortly thereafter cosmos sprang into being. We have light, sound, time, air, etc., and all calculation concerning these elements involves mathematics. In the three kingdoms—mineral, vegetable, and animal—we find nothing but mathematics. Every geologist must be a good mathematician if he hopes to

Through the Eyes of the Wives

The Sins of Ministers

Leslie Conrad, Jr.*

WHEN PASTORS' WIVES MET

These verses indicate what may happen when a group of pastor's wives decide to share pet peeves about their own husbands. Please don't write the editor for the name of the thoughtful contributor, just in case you begin to wonder . . .)

No More Smokes

You've asked me, Madam
Chairman,
To write of Carroll's sins;
S'I like searching for a needle
In a stack of safety-pins.
You see, I think he's sinless;
What else could *his* wife say?
Too, one of you may tell him
What I should say today!
My conscience leads me,
nonetheless,
To say of my dear "Hoagie,"
He has no sins, but I declare
I hate his stinkin' stogie!

No More Storks

When I was wed to hubby-dear

*Pastor, St. Luke's Lutheran Church,
Richardson, Texas.

Some fifteen years ago,
His hobby, then, was hunting
game—
A fact you may well know.

He used to bring home rabbits.
And pheasants—nice to fork.
But for the last few seasons,
He's been bringing home the stork.

No More Tomato Pie

My Georgie, Porgie, Puddin' and
Pie

Is without Mortal Sin—swear I!
Of venial sins, he was a few,
No more than most fine preachers
do.

I guess his most-oft miss-the-mark
Is mild-like slang when stray dogs
bark

While he's in bed about to doze
With heating pad draped round
his toes.

His next worse sin is frowns—
so wry,

When I feed him tomato pie.
But all in all, I love my Georgie;
I know, though, he's no Victor
Borge.

No More Snores

I feel that I should not divulge
What sins my husband has;
Since I'm afraid that one of you
May share this bit of jazz.
But if you want to know the
truth—
Apparently you do;
John sleeps with his mouth open
—wide,
Yet whistles through it, too.

No More Statistics

If ever I have chance again
To wed a man, I'll pick from men
A fellow who dislikes logistics,
Church-life research and statistics.

How well I know that someone
pert
Must dig such stuff like my sweet
"Merr";
But should a man spend day and
night
With such drear tripe when I'm
in sight?

I must admit, no kinder man
Could fit into my family plan.
But once again I must speak out:
I hope statistics get the gout!

know the age of stone and minerals. Every good botanist must be somewhat of a mathematician to be able to see God in the growing vegetables, blooming flowers, and towering trees. A good doctor must enter the field of mathematics when he feels a pulse and listens to a heart beat. We cannot count time without calculating. We cannot calculate without entering into mathematics. We cannot think of mathematics (exact precision) without thinking of the perfection of the saints. Who can think of arithmetic (numbers) without thinking about the cord of love by which the Father holds us fast? Who can think of algebra (letters and symbols) without thinking of these beautiful metaphors: rock—"My God is a rock in a weary

land"; cross—"Hold thou thy cross before my closing eyes," Who can think of trigonometry (relationship of angles) without thinking of trouble in the church? Most people are trying to be the hypotenuse, the long side of the triangle. Who can think of calculus (computing, investigating) without investigating and thinking?

There is never a doubt in my mind that after careful investigation a wise man will build his house upon a rock. God is the great architect of the universe. As for God, his way is perfect. The building of the Sphinx and the pyramids of ancient civilization, man's handiwork, was based on mathematics and precision. The creation of the desert, the mountain, and the sea, God's

handiwork, was done with mathematics and precision. God, the great architect of the universe, set the sun, moon, and stars in their courses by the laws of high mathematics, not yet obtained by man. Mathematics and religion cannot be separated. Religion and mathematics stand for the same thing—precision and perfection. By the laws of mathematics God brought cosmos out of chaos. By the laws of mathematics the heavens were established. By the laws of mathematics God will prepare a perfect people for a perfect place, the place that Christians call heaven. We, the church of the firstborn, will come to perfection through Jesus Christ our Lord.

"The city lieth foursquare."

(end)

A Pastoral Letter

The Minister's Place in Our Age

Robert S. Wolley*

Dear Friends:

It may seem strange to talk to you who have no minister about ministers, but that is what I am going to do in this letter. One reason is because over the years the ministry has lost much of its force. More and more, the professional men and women build places apart from their society, or become more domineering and in the process like to think of themselves as above the level of their parishioners.

A second reason for writing about ministers is the potentiality of their role within the complexities of our multi-culture. It is desirable that ministers play their role to the fullest, as educators, counselors, ministers of comfort, prophets, and leaders.

The burden of my argument is that ministers cannot fulfill their role if they are not a part of life. Speaking about Theodore Parker, James Russell Lowell wrote, ideally of every minister:

There he stands looking more
like a ploughman than priest,
If not dreadfully awkward, not
graceful at least,
His gestures all downright and
same, if you will,
As of brown-fisted Hobnail in
hoeing a drill;
But his periods fall on you
stroke after stroke,
Like the blows of a lumberman
felling an oak,
You forget the man wholly,
you're thankful to meet
With a preacher who smacks of
the field and the street.

I have been burdened lately with the concerns of a few ministers whose ministries are failing because they do not "smack of the field and street." In fact, they exhibit little evidence that the fields and streets exist. This is one of the great tragedies, that men who must become the teachers, friends, helpers of

people from all walks of life do not know the communities or the jobs of those who seek their guidance.

One goodly man I know lives in a community where most of his people are engaged in hard, physical work. After several years in the community he admits to never having been to their factories. He never appears on the street without vest and tie, winter or summer. He is apart, he is not known, and his success has been sorely limited. We hear much about the ivory towers of the scholar; but no tower apart* is more fraught with failure than to be isolated in understanding, in appreciation and in awareness from one's community.

A minister may dress differently, drink only water, comb his hair long or short, even wear mis-matched socks, and the people will forgive him. But to be aloof, unconcerned, distant from the heart of people's lives is an unforgiven sin.

If I were selecting a minister, I should first of all require that he live among us, want to be a part of us, even our evils and our imperfections. He should identify himself with our concerns and labors and aspirations. By all means, if we are evil or ignorant he should bend every effort to charge us—but his primary effort should be his example, that living among us he can show us how to live. If we have dreams, he should at least know and feel for them even if he cannot hold them, and if they are not worthy dreams perhaps because he understands he can reveal to us higher dreams. I think he should be a man, strong and forthright, who knows the bank president. He need not swear, but he must not run from the rough and tumble. And he must be tender in his treatment of us all, so that even if his hands become rough from sharing the labor of his flock he will catch up a child with a soft caress.

And he must have ideals, goals, which are bright in his eyes and which he will make shine through every association

of his life. Perhaps the minister sees beyond our goals, and his seeing should be for us all. Few of us have clear vision and we often live for the expedient moment. He should show us a better way, a higher way, and something of his ideals will become a part of us.

Most of you have no minister . . . but if the day should come *demand* that your minister be more a ploughman than a priest.

Sincerely yours,
Robert S. Wolley



COUNSELING AND REFERRAL WORKSHOP

The Michigan Association of Religious Counselors will sponsor a Workshop with the Religious Counseling Center of Grand Rapids according to the Reverend H. Walter Yoder, Founder and President of the Association and contributor to the *CHURCH MANAGEMENT* magazine.

Theme of the Workshop, *A PROGRAM OF COUNSELING AND REFERRAL*, and planned for 60 selected persons engaged in, as well as those who want to learn about, counseling and referral. The Workshop will be held from the afternoon of December 31, 1960 to the afternoon of January 2, 1961, at the Religious Counseling Center. Application letters must be in by December 10 and will be individually considered.

Panel discussions, subgroups, pictorial presentation, eating together, reading materials, worship, and laboratory experiences will be included in the schedule. Cost of registration, meals, and advance materials will be \$30.00.

For further information and brochure on the Workshop, address Registrar, Mrs. Lawrence E. Voss, Religious Counseling Center, 5055 Plainfield Avenue, N. E., Grand Rapids, Michigan.

(end)

*Department of Extension and Church of the Larger Fellowship, The Universalist Church of America, Boston, Massachusetts.

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This unique unit by Cathedral Filmstrips is called the "A-V Educator". It consists of a sturdy carrying and storage case, a sound Filmstrip projector, a Light-master classroom screen plus four to six sets of Cathedral Sound Filmstrips. This unit can be purchased on a time payment plan. Excellent for small churches or for supplemental use in audio-visual departments.

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- **Console:** A three manual console controls four manual divisions and Pedal Division as follows: Great, Swell, Choir, Positiv, and Pedal.
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- **Type of Instrument:** This organ is of no one type but is an excellent example of a flexible and complete instrument con-

taining resources to fulfill all service playing needs and to satisfy the performance of all schools of organ literature.

- **Organist and Choir:** Located in chancel area with the pipework of the organ on two sides. An ideal placement from a musical standpoint.



Lest We Forget

(continued from page 12)

days such as these. He wrote when Britain was at its peak of greatness. Victoria reigned over many peoples. The nation boasted with pride of its greatness. The poet pricked the balloon, and that effort was not appreciated. As we look backward, he seems to have been an accurate seer. His words were prophetic. They are good for us today.

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
(end)

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Who feels life's moorings slipping,
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And "May I help?", the answer without fail.
The clatter of the dishes after meals
As plates are scraped and scrubbed
and swished around
And tableware is tossed on stainless steel,
An antiseptic but calm-shattering sound.
Loud speaker, "Dr. Hensel, Dr. Hart."
Repeating, "Dr. Hensel, Miss Deland."
Pocock, or Rohrbaugh—they are only names
To one who hears, but knows not their kind hand
And wonders if the call will save a life
Or simply move a car parked out of place,
And never knows the answer to that call,
Or learns to tie the name up with a face.
The baby crying on the floor below—
You wonder if its mother's there to aid.
The slam of metal charts on nurses' desk,
Those omnipresent records, strictly made.

Each sound reveals a need of soul or body
Or else an effort to supply that need.
Each sound's a person, just as dear to God
As I who listen. He who doth indeed
Supply our wants of body, mind, or soul
Says, "Child, be still! I need no strident bell,
No electronic monster when you call
On me for help in life. I feed you well
Without the clatter of a glass or plate.
You need not wait to make me understand.
I know your record though no chart I keep.
Be still! And know my all-supporting hand."

Margaret P. Cook
Orrville, Ohio



A Song of the Unknown

The true features of our Lord, beloved, are unrecorded.
O, shadowed eyes; were they long of lash?
Were they formed for blue, for brown, or as for black?
Or held they beauty in all hues?
Could one catch a glimpse, or sense a touch of heaven in their glance?
Could one see God when in full faith looked into?
Was he bearded; counted sparse

or heavy?
The sparrows also were among the numbered.
Thorns he felt, marking a brow surely most noble.
The halo he wears is that of other's placement.
The cross he bore; he chose for you, for me;
for love of the father; for love of man;
and reflects, effects, wondrous for earth,
eternal splendor.

Though still treed by nations, and marked by spears of men; there are utterings, in the midst of the pain of loving, crying;

"Bend down, O bend away, O cross,
"that the love shown may lift on through the rock;
"that the upthrust hands with pierced wrists
"may thrust o'er the tomb, beyond all doubting;
"that the love in love's eyes may light the way,
"and add their lustrous strengths;
"that we may know the Master's face;
"and feel the pulse of the arisen,
"the beat of the living, the throb of the undying,
"the living Christ, the Son of God."

Ernest O. Bostrom
Kansas City, Mo.

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If you now have a filing case, the complete system for a church of 100 families will cost but \$7.00; a church with 200 families, \$14.00; a church of 500 families, \$35.00.

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For churches which desire the large-sized record but do not care for the filing folder, we offer the form as printed above on heavy card stock 9½ x 11¾ inches.

5c each; \$5.00 per 100

Note that the family name is visible at all times. The information for each member is complete. Actual size of folder, 9½ x 11¾ inches.

*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.

For Recording Weekly Contributions

LOW COST each card, 6c;

cost per pledge, 3c per year

\$6.00 per 100; \$60.00 per 1000

(Send 25c for samples of these and other forms)

The Double Life Financial Record

**For Recording Weekly Contributions
START WITH ANY QUARTER**

LARGE SIZE . . 9¼ x 11¾ inches. Large enough for easy, legible entries

EASY FILING . . Fits the standard letter size filing cabinet

LONG WEAR . . Printed on a heavy white card stock

THREE RECORDS IN ONE . . Three records, local, benevolence, and special, on one card

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COMPACT . . Five hundred cards take but six inches in your filing cabinets

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This division of National Fund-Raising Services, Inc., is providing the successful campaign procedures which have been used by the churches of this Nation for many years.

Typical examples of CHURCH FUND-RAISING are:

		GOAL	RAISED
Church of Christ (Congregational) Newington, Connecticut	1st campaign	\$110,000	\$158,200
	2nd campaign	155,000	155,712
Pompton Reformed Church Pompton Lakes, New Jersey	1st campaign	150,000	194,436
	2nd campaign	200,000	222,479
Faith United Church of Christ Chicago, Illinois	1st campaign	166,631	202,574
	2nd campaign	270,000	257,637
First Presbyterian Church Sioux Falls, South Dakota	1st campaign	175,000	324,445
	2nd campaign	250,000	273,456
	3rd campaign	In Process	
St. Columbia's Episcopal Church Fresno, California	1st campaign	Open	40,662
	2nd campaign	89,000	105,556
The East Baptist Church Lynn, Massachusetts	1st campaign	96,000	102,877
	2nd campaign	81,000	91,473
Fairlington Methodist Church Alexandria, Virginia	1st campaign	100,000	104,446
	2nd campaign	160,000	193,933
First United Lutheran Church Sheboygan, Wisconsin	1st campaign	110,000	161,200
	2nd campaign	100,000	110,419
First Presbyterian Church Coral Gables, Florida	1st campaign	173,000	319,023
	2nd campaign	294,000	237,525
First Methodist Church Griffith, Indiana	1st campaign	Open	130,676
	2nd campaign	116,557	121,403
Christ's Church (Episcopal) Rye, New York	1st campaign	220,000	440,961
	2nd campaign	230,000	272,700
Augustana Lutheran Church Washington, D. C.	1st campaign	130,000	117,665
	2nd campaign	100,000	102,871



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